श्री वीर सेवा मन्दिर, दिल्ली को लिए
सादर भेंट.

छगनलाल शास्त्री एम.ए.
सरदारशहर (राजस्थान)
दिनांक 3.१२ ६५

JAINISM AND THE MODERN THOUGHT WHICH CONSTITUTES TERAPANTH, YOUTH, THE RIDDLE OF WORLD PEACE AND ITS SOLUTION.

BY

M. M. SHROFF.

18-2-1956.

PRICE RS. 1.50

My dear reader,

I am very much pleased to publish this book because in it lies the fulfilment of a long cherished desire to make ever longevous the memory of a loving departed noble soul, so, after reading this book, you are convinced that this one is a real remedy to develope one's soul-force for one's own contentment and happiness which is the main spring of this publication, I request one and all to widen the circle of readers as far as possible for the self-improvement of all.

Thank you

M. M. SHROFF

Published 1956.

IN THY REMEMBRANCE. .....

Oh ! I have forgotten thee from my little memory
'cos there is such a pool betwixt life and death.

My beloved father, ever so kind,
Your cherished memory is a part of my mind
All that I am, I owe to you.

In thy word – thou wert always true
Scolding – – I knew not at thy gentle hands,
Thy nature not of a lion but a little lamb
In heavens may you ever dwell
Free from the torments of life's duel.

Thy godly life has impressed my spirit
Righteousness and virtue I have lent at thy holy feet

Without thy shelter, where would I be ?
To think of that is a terrible dream
'Power' bless thee, wherever you be
Thou art ever enthroned in my memory.

Pride of family, inspiration
And glorious and golden guide,
What can but my pen doth fail
To realise your greatness MANCHANDBHAI

Thy Obsequious Son

MANU SHROFF.

Published by
M. M. Shroff
Mani Bhuvan, 2nd floor,
54, Hughes Road,
Bombay 7.

Copies. 1000.

Printed by
Jagannath P. Doctor
at "The Graphica"
22, Gowalia Tank,
Bombay No. 26.

I dedicate to Thee my most revered Gurudev Acharaya Shree Tulsi – the EXPONENS of true Jainism, and who is today head over shoulder busy in the cause of upliftment of morality among the masses, thereby raising their standard of life. And whose spiritual FLATUS became my sole criteria in broaching over the different subjects dealt with in this small book.

And while dedicating this book I fervently pray to Thee Gurudev to shed generously on the encircling gloom the light from the lantern of knowledge lit by Thee so that we may be certain of finding at sunrise, guidance and strength, for the day; power, for each moment of weakness; hope, for each moment of pain; comfort, for every sorrow; sunshine and eternal joy followed by everlasting happiness.

M. M. SHROFF.

I solemnly confess to my dear readers, I have no distinctiveness in style and method as I know naught the entire range of literature nor the mode of writing.

I have written this, for the love of writing, not for money or reputation. The former I am having sufficient just to carry on my life happily and peacefully fulfilling my social obligations, the latter is not worth a pin's point in the general economy of the vast universe. Work done for the love of working brings its own reward far more quickly and surely than work done for mere payment.

As I firmly believe that what comes from the heart can reach the heart and with this theme ever alive in my mind, I have pressed my soul upon the white paper to renew the power of soul and enforce that one theme in young and old alike, so that they may vitally realise who and what they are; solely inspired by my inner-self. It is, then, but natural, I might not have argued many of the points with masterly advocacy and might have missed many things. I beseach of my friends to be considerate and accept the errors and ommissions in a sympathetic manner with a broad mind.

In fine, I may be thankful to my readers if after reading this book and in doing away with insularity, they train themselves into right ways of thinking and acting at the same time building their character a pure and worthy of appreciation .... -

M. M. SHROFF.

FORWARD.

Jainism is a religion complete in itself in every way, apart from any controversey. Whether Jainism is an off-shoot of Hinduism or not it is certainly a very old and ancient religion. It has its own philosophy. The emphasis that is put by Jainism on Satya and Ahimsa along with other principles are extremely useful in modern times. When A-Bombs and H-Bombs are being prepared in large quantities for the destruction of mankind the principle of Ahimsa is most useful to mankind. If this principle is not properly understood, advocated and practised, the whole world soon be on the verge of destruction and as one philosopher has said that we will start again with the Stoneage. If the present crisis in the world affairs is to be solved satisfactorily the practice and adoption of the Creed of Ahimsa is most essential. I feel that many people have not thoroughly understood the true meaning and real significance of Ahimsa. When Gandhijee preached and advocated Ahimsa in the struggle of idependance of India, even then many people had not properly understood the Creed of Ahimsa It does not advocate cowardice of any kind. Ahimsa requires great personal bravery and courage and firmness when even one's life is in danger. Similarly, the emphasis on Satya is very remarkable. In the pursuit of Truth one may have to suffer much like Harischandra. But if a man adheres to Truth firmly and if he is on right

path then he is on a straight course to Moksha or heaven. If one wants to know what Jainism is and stands for and how it can be put into practice in every day life, this book is really useful. If people have objection to perticular name or religion one can omit the name or names and can adopt and put into practice the sound principles of such old religions. When death and destruction are starring atleast half the world such sound principles are very useful. If Panchashilla enunciated and started by India can become acceptable to many countries including Russia and China it is possible to take, accept and put into practice many principles mentioned and advocated in this book and avoid danger of destruction and annihilation facing the world today. I would suggest that a Gujarati and Hindi version of this book will be useful to a very large section of the public. As there are many panths or sects in Jain religion: the last of them I believe is Terapanth. Much information is also given about this panth. I would like many people to read this book and think on many useful principles on which information is given and try to put them in spheres of public and private life ......

Sri MANGALDAS M. PAKVASA.

29, Doongersey Road, Bombay-6. 13-2-1956.

Former Governor of Madhya Pradesh and BOMBAY.

PREAMBLE.

It's not what men eat, but what they digest, that makes them strong; not what we gain, but what we save, that makes us rich; not what men read but what they remember that makes them learned and not what we preach, but what we practice that makes us 'Jains'. These are great but common truths often forgotten by the Glutton, the Spendthrift, the Book-worm and the Hypocrite

The important and decisive thing is not what happens to us as we go through life. it is how we stand up to failure or adjust to success, what we make of misfortune, sorrow and suffering.

In the main, men and women adopt one of the three attitudes to life. With some it is an attitude of rebellion. They go about with a sense of grievance, complaining that it has let them down, cheated them, frustrated their hopes, never really given them what they want or what they consider their due. Rebellion of this sort breeds bitterness. cynicism, hostility and as any doctor may tell, is as liable to cause disease as germ.

Another of the attitude men and women adopt to life is the attitude of submission. Sometimes the submission is fatalistic. The impression that what happens to us is ordained for us and that nothing we or anybodyelse may do well ever change that fact is not a Jain impression.

Sometimes the submission is stoical. Submission is much too negative and passive to be one of the cardinal Jain virtues. Trouble should not crush the human spirit, but arouse and awaken it.

Better than an attitude of submission, better than an attitude of rebellion is the attitude of acceptance I mean that we are to look for ways of making a creative use of adversity or suffering. Acceptance is wisdom and brings peace which is deeper than pain and an enow happiness which rise above tribulation.

Now-a-days when the common truth and attitude to life matters much, I sincerely believe this book will prove to be a balanced diet to one and all in the present day circumstances when moral is, in a melting pot and morality as such is at a discount.

Knowledge begins from philosophy and terminates in religion. Philosophy makes us know the exact nature of truth and by religion we can live it for enjoyment. Thus philosophy supplies us fitness and religion power. Jainism not only provides these two great necessities of life for making a man but serves itself as a code of life to make him a perfect man. It helps a man to retain the balance of mind during wars and under the booming of cannon flouting the vanity of the world – he is strengthened by the unflin- ching faith that the self never dies nor is hurt.

Now in order to check the ego and the ravings of the tiger and ape in man, created by the materialistic gains, worldly passions and distractions, some sort of human culture is required which should not be big noise without reality, all size without substance. The soul of human culture springs silently in isoation from worldly shows, from the depths of contentment and that psychosomatic metamorphosis effected through self-knowledge and understanding of right relations to man and surely not from extortion or killing The world to day pants for sages and saints whose culture, altogether different, cannot be supported by states or by anybody else but nourished only with imponderable values, ethics and undiluted idealism. Jainism can very well be taken as a religion underlying all religions as it is a science and not a code of arbitrary rules and capritious commands Jainism being itself a scientific and accurate religion, I say, it has a world mission to fulfil, it cannot afford now to remain itself walled in all sides like a house and its windows being stuffed. Jainism, a rational religion, proclaims loudly, the culture of all lands to be blown about itself as freely as possible, at the same time certainly refusing to be blown off its roots by any of them. Remember, friends, Jainism is not a religion of the prison house; it has room for the least among sentient creatures of the world; but it is proof against insolent pride of race, religion and colour.

For this, I have made a humble effort in this book to bring to the readers a comprehensive study of Jain philosophy and religion as compared with the modern thought, how youthful energy can be utilised in reshaping India according to our ancient culture, an idea how to enode the present complicated riddle of peace, ideals and objectives of Terapanth – a reform side of Jainism, which is in reality a bastion of Truth and Non-violence, some glimpses about His Holiness Acharaya Shree Tulsi the ninth pontiff of Terapanth and also the principles and ideals practised and preached by the followers of Terapanth hitherto unknown to many. Acharaya Shree is preaching the ideals of Non-violence and Truth in congruity with those laid down by Lord Mahavira in the canonical scriptures of Jains for the moral evolution of the individual, based not on the fear of law and social degradation but on the self-imposed high sense of duty which is one of the fundamental conditions precedent for the betterment of society in which today are let loose so many demoralising forces

I have not gone in details over here but have simply circumscribed the outlines so that one might get the first hand information at a glance. I should also like to specially emphasize here to my dear readers to go patiently through this book which fulfils its essential purpose of conveying the actual facts and try to find out and feel for themselves what they have read in this book as Truth consists of

three parts, as Bacon puts in. "First the inquiry, which is the wooing of it; secondly, the knowledge of it, which is the presence of it; and thirdly, the belief, which is the enjoyment of it."

As aforesaid, this book conveys first-hand information about Terapanth and of other subjects important today in this critical period of ours within a brief compass – I believe, it will achieve its mission to some extent if the reader in rambling through the pages, finds a few lines here and there to appreciate and set him thinking.

I am very much thankful to Sri Mangaldas M. Pakvasa for appreciating my attempt and humble offering, enhancing the value of it by an encouraging AVANT-PROPOS.....

Mani Bhuvan, 2nd Floor,
54, Hughes Road, Bombay 7.

M. M. SHROFF
18-2-1956.

CONTENTUM.

In Thy Remembrance	III
An Consecration	V
An Avowance	VI
Forward	VII
Preamble	IX
Chapter I. Who is a Jain? Jainism as a Faith and Philosophy. Lord Mahavira and his Teachings	1
Chapter II. Theory of Karma and Its Meaning as Expounded by Lord Mahavira .	14
Chapter III. Jainism and the Modern Civilisation	25
Chapter IV. Jainism and the Modern Thought ...	30
Chapter V What is Terapanth? How when and by whom was it brought to Light? Its Purpose and its Effects on Mankind	37
Chapter VI. Terapanth in weave unto True Jainism	44
Chapter VII. Jainism and a short Exposé of Jain Principles and Doctrines Expounded by Lord Mahavira and that 'Followed by Terapanth Today	46
Chapter VIII. A Summary of the Diurnal Routine work of monks and nuns of the Terapanth institution	109

Chapter IX. Jain Literature and an idea about art and Literature followed by Terapanth 114
Chapter X. Acharaya Tulsi, Ninth and the present head of Terapanth. Author's Impression of Him and what he found in Him. Glimpses of His Latest Movement "Anuvrat Sangh" for the Moral Upliftment of the Individuals ... 135
Chapter XI Personality of what caliber is the need of the day for a just and Rightful solution for the people of the world enmeshed in the webs of Sorrow, Suffering, Chaos and restlessness? .. 142
Chapter XII. Youth and Religion. Purpose and Meaning of Religion. Jain Faith and Philosophy to a Modern youth ... 147
Chapter XIII What Youth can do Today? ... 159
Chapter XIV. A Word to my Young Friends ... 163
Chapter XV The Riddle of world Peace–Western Idea of Asiatics. When can the world peace be really Achieved? ... 169
Chapter XVI Who has the right to Talk of peace? and who can show the right way? 185
Glossary 189

CHAPTER I

Who is a Jain? Jainism as a faith and philosophy. Lord Mahavira and his teachings.

Bharat is famous for its religious spirit and philosophical achievements. The pursuit of Truth and Knowledge has been long and often painful There have been many experiments in thought by many faiths but Jains achieved a perfect way for its attainment 'Jain' (properely speaking, 'Jaina') means a follower of Jina, which is a general term applied to those persons (men and women) who conquer their lower nature (passion hatred etc) and bring into prominence the highest, broadly speaking those persons who acquire complete mastery over Raga and Dvesha—worldly lusts, and Jina is a person who attains the state of perfect Knowledge—who preaches the gospel of divine acquittance.

Jain philosophy, a vast and extensive subject requiring deep study and deep thinking, cannot be treated adequately in a few lines; but very often a general survey helps a great deal in obtaining a broad vista and rightly serves as an open sessame to a zealous curiosity. I am sure the following few lines will give such a synoptic survey of the Jain faith and philosophy.

It is often said that Jain thought is not a philosophy, in the modern Western sense of the term, the characterisation is striking but facile. This is because according to my idea, the Western philosophy is directly under the influence of monistic philosophy of life Certainly there are both religion and philosophy in the Jain thought, but there has rarely been a divorce of philosophy from religion and almost every school of thought other than the Jain that exists today aims to create a 'MOKSHA-SUTRA'—a science of salvation Jain philosophy is not to be taken as an exercise of intellect alone with no bearing on conduct, its radical element is to lead the follower to liberation. Thus Jain philosophy is a way of living, a method of thought and action devoted to the attainment of the two-fold armour of Sacredness, one salvation as the goal and the other Non-violence for practice And this is a distinct phenomenon. As philosophy is not confined only to the past, future cannot slip out of its womb. As the doors of philosophy can never be shut, I hope that this sacred stream of thought will flow further without any possibility of drying up, let it continue to flow for ever.

There lived many Jinas in the past and many will doubtless yet be born. Of such Jinas those who become the spiritual heads and regenerators of the community are called ARHATS (the deserving ones), or TIRTHANKARAS (bridge makers in the figurative sense – that is

those by the practice of whose teaching we can cross the ocean of mundane life and reach the perfect state). Hence the Jains are called ARHATS. In each half-cycle of many millions of years twenty four ARHATS are born In the present half-cycle the last of the twenty four TIRTHANKARAS was Lord Mahavira, so we can safely call Him the last exponent of Jainism. Nodoubt the march of Jainism across the country was not so spectacular as other faiths but due to its perfectness and scientific accuracy it survives to this day as living religion where other religions have become part of ancient history.

Lord Mahavira or Vardhaman as he was called was born in KUNDAGRAMA (the Basukund of today) a suburb of the wealthy town of VAISALI (the modern Tirhut). His father Siddhartha was a noble man belonging to the KSHTRIYA race and the cast bearing the Brahmanic name of KASYAPA His mother TRISALA belonged to the family of the governor of the VIDEHA Siddhartha was the son-in-law of the King of Vaisali who settled himself in KUNDAGRAMA. Mahavira led the worldly life for about thirty years He married, and His wife Yeshoda bore him a daughter PRIYADARSHANA who was married to a noble man called 'JAMALI'

The parents of Mahavira were the followers of Lord PARSAVANATHA the twenty third Jina. According to the custom of the Jains Siddharatha and Trisala made

'SANTHARA' in their last days that is dying by a death of the wise by starvation known as 'PANDIT MARAN' and not in an ignorant state better known as 'BAL MARAN' Immediately after this Mahavira decided to renounce the world, though He had a mind to renounce it long before the demise of His parents but out of deference to their love for Him, He had resolved not to take to holy order during their lifetime. Mahavira sought permission before taking to holy order from His elder brother NANDI-VARDHANA, the ruler of the land and stayed more for two years at his request. Thereafter dividing His possessions became a homeless ascetic Here one important thing to note is that in Jainism none can become an ascetic nor any one can make the other one an ascetic without the permission of one's relatives.

Lord Mahavira wandered for twelve years in search of Truth and Knowledge, only resting during rainy season, in the lands of Vajjabhomi. He suffered many hardships and practised great austerities by imposing upon Himself the severest mortification and devoted Himself to the deepest meditation. As he faced these austerities bravely people called Him Mahavira—the bravest of the brave. In the thirteenth year of His wandering He achieved at dusk on the tenth day of the bright half of the month Vaisakha in village JAMMIYA situa'ed on the north bank of the river Rujjuvalika while sitting in a milking posture and self medit-

ating under the Sal tree, 'KEVALGNAN', the highest and perfect Knowledge—a state in which He can see everything at one time, but time and distance are annihilated, and in this way He sees the past. All the three forms are seen atonce not all jumbled together but they will be together in an orderely way. He can have a clear idea of their relation to one another; thus He can be able to distinguish clearly between the past, present and future. Thus Lord Mahavira appeared as a TIRTHANKAR and taught the doctrine of NIGRANTHA. He then organised an order of ascetics and won for Himself many followers of the lay class besides fourteen thousand monks and thirty six thousand nuns

Lord Mahavira spent the remaining thirty years of His life in preaching His doctrine of AHIMSA and KARMA. He moved from hamlet to hamlet and city to city barefooted, bareheaded and without clothes. Spoke to many people in their own language in a manner which they so readily understood. The king of SRAVASTI, VIDEHA, MAGADHA and ANGA were influenced by His doctrine Very frequently He spent the rainy season in Vaisali and Rajgriha King Shrenika of Videha was his staunch follower He not only accepted the doctrine of Lord Mahavira, but also made many nobles and common people of Lichhavi and Mullaki race follow the same. He employed 'a change of heart' method, a peaceful one to do so.

Lord Mahavira achieved Nirvan (MOKSHA) in the town of Pavapuri in 599 B C. in the house of a scribe of the king of that place.

After Lord Mahavira's Moksha Gaman there were no rifts or quarrels among the followers upto ten or so desciples. But afterwards passing through many splits and demises true Jainism as preached by Lord Mahavira was brought to light by Lavji and Lonka Muhta but their followers also became inert and again true Jainism went behind the curtains It was again raked up by Swamy Bhickhanjee who is more popularly known as the reformer among the Jains Thus Terapanth served in the past for nearly two hundred years, it is serving today and hope to serve in future a becon light to millions of people

Lord Mahavira declared through His perfect vision that life is a misery: transcending life is happiness. Karma, He says, is bond of life, and Karma is born of desire which is the off-spring of ignorance. To shed ignorance is to understand its origin, cessation and the way to end it The Jain faith consists of Right Faith, Right Knowledge and Right Conduct These three excellences are metaphorically named the 'Three Jewels' (TRIRATNA), an expression used also by the Buddhist but in different sense. Broadly speaking the Jain Faith is made up of Right Outlook, Right Aims, Right Speech, Right Action, Right Efforts in

the Right Directions and Right Meditation with a Right Faith, in short Right Training in character, mind and intellect These are not produced, but manifested on the removal of obstructing or obscuring species of Karma. Lord Mahavira has said :

एय खु नाणिणां सार
जं न हिंसइ किंचण ।
अहिंसा समयचेव
एयावंतं वियाणिया ॥

Meaning, "The learned should refrain from violence and have full faith in Non-violence and contentment which is the essence of knowledge, and the one who has fully understood this has in reality known and understood everything." He further enjoins :

नाण च दसण चेव, चरितं च तवो तहा ।
एय मग्गमणुप्पत्ता, जीवा गच्छन्ति सोग्गइ ॥

Meaning, "The one is sure to reach ultimate bliss, who has accepted the path of Right Faith, Knowledge, Conduct and Austerity."

Jainism teaches that matter and spirit are two separate entities Both of them have their qualities and modifications. Substance and its modification are inseparable. Though the substance is different from its modification neither of them can exist without the other When one form of modification

is destroyed some new one is produced but the substance remains the same e.g. gold is in the form of a bar, if a necklace or a bangle is made, the form of the bar is destroyed and another form is created but the substance remains the same. This brings us to the Jain theory of the origin of the universe. The universe taken as a whole has no beginning nor will it ever pass into a naught. Hence it is eternal, there is creation and destruction every moment The Jain philosophy classifies this well planned system of the universe under two heads Jiva and Ajiva — sentient and insentient The sentient being tarnished by its contact with the insentient in its positive form Karma When this unnecessary contact is removed, the conscious will shine forth and that will be a state of final emancipation As for social rules Jainism does not support cast system It is Lord Mahavira the Jain gymnosophist preached to the people at large that man is the noblest creature in the universe, and therefore he who looks down upon his kinsman and takes pride in his superiority of caste and family will have to pass through lower existance. In his view lower cast is the outcome of pride and vanity. Jainism stands for the universal brotherhood always aiming to elevate a soul and never to lower it. Real humanity does not consist in the possession or the accumulation of riches, wealth or ordinary worldly powers but in wisdom and knowledge.

Nodoubt the doctrine of Lord Mahavira was a revolutionary one, the most important advance in philosophy. In

one grand sweep the old gods of Rig Veda were left far behind and the elaborate sacrificial ritual rendered obsolete. Lord Mahavira expounded the doctrine of Karma and described it as having eight types. It expands and enunciates the law of action and its reward of the Vedic thought. It places the responsibility either for happiness or for suffering squarely on one's own self. According to this thought the soul moves and manifests itself from one life into another, propelled forward by Karma untill finally, with knowledge and meditation, comes enlightenment when the bonds of Karma are torn asunder and all that remains is the immortality of Atma: that is Jivan Mukti—freedom from Sansar Bhramman—is the cherished state of Sat, Cit and Ananda. Lord Mahavira has declared:

अप्पा कत्ता विकत्ता य, दुहाण य सुहाण य ।
अप्पा मित्तममित्तं च, दुप्पट्ठिय सुप्पट्ठिओ ॥

Meaning, "It is Atma which is both creative and non-producive of happiness and misery. It is Atma which is friendly to virtue and INIMICUS to turptitude."

Even the episode from Srimad Bhagavata between sage Narada and great Yudhisthira when the latter was performing Rajsuya, corroborates this fact. Sage Narada replying to the question of Yudhisthira says, "Feelings like violence, love, hatred, praise or blame have no place in the scheme of life except in their relation to the sense of 'I'-ness and 'Me'-ness

in beings which, in their turn, revolve on the fulcrum of the physical body." To put it differently lack of discrimination or 'AVIVEKA' is the parent of pain and pleasure. By pointing out that God is beyond pain and pleasure, Sage Narada shows the effective way of attaining Godhood, which is, undivided attention to Atma.

Now what is Atma? Atma is that, by which a living being sees form, hears sound, smells scents, articulates speech and discriminates what is sweet and what is not. Atma is the Self, and Self is everything. Atma is the subject which persists throughout the changes, the common factor in the states of walking, sleep, death, rebirth and final deliverence It is the essential truth that nothing can destroy it Death does not touch it nor vices desolve it. Permanence, intelligence, conduct and eternal activity are its characteristics. It is a world self-complete. There is nothing outside it to set against it. Atma is mentioned as the Lord of the chariot by Kathopanishada, the body as the chariot, intellect as the charioteer and the mind as the reins. They say, the senses are the horses and their objects are the roads, the Atma, the senses and the mind are united. One who enjoys them is really the wise one. He who has no discrimination and whose mind is always uncontrolled, is like vicious horses of a coach. Atma thus, is the essential principle. The self of man is the thinker behind the thought, and willer behind the will, the inner essence of the individual

or on the other hand, is the essence' of the universe. Rightly speaking it is Sat (Truth) Cit (Spirit) and Ananda (Bliss).

This fact is also voiced forth in Mahabharata. It says while addressing YUDDHISTHIRA,

आत्मा नदी संयम पुण्यतीर्था, सत्योदका शीलतटा दयोर्मि ।
तत्राभिषेककंकुरु पाण्डुपुत्र ! न वारिणा शुद्धयति चान्तरात्मा ॥

"Soul is like river, restraint is its holy spot, truth is its water virtue is its bank and in it is heard the spilling sound of surging compassion, YUDDHISTHIRA, bathe thyself in it, remember, by pouring water on body soul is never purified"

Lord Mahavira has said

अप्पाणमेव जुज्झाहि किं ते जुज्झेण बज्झओ ।
अप्पाणमेवमप्पाणं जइत्ता सुहमेहए ॥
पचिन्दयाणि कोह माणं माय तहेव लोह च ।
दुज्जय चेव अप्पाणं सव्वमप्पे जिए जिय ॥

Which expresses, "Fight with yourself, why fight with foes external? happy is he who conquereth his Self by his Self" "(But know) though difficult it is to conquer one's self, when the self is conquered, the five senses, anger, conceit, deceit and lust–all are conquered."

It is a tribute to the Jain thinkers that they never claim monopoly of Truth for their own, teaching under the

guise of revelation Thus evils of fanatism were kept away from Jainism. In Jain philosophy. there is neither monism nor pantheism but it teaches that soul is everything. And it is upto one to understand him and experience him

The Jain thought further contends that Being is not of a persistant or unalterable nature and that it is joined to production, continuation and destruction (SAT UTA-PADA DHRAUVYA-VINASAYUKTAM) this is termed as ANEKANTAVADA-SYADAVADA (law of relativity), This nodoubt is a contradistinction to the theory of Permanency (NITYAVADA) of the (VEDAN-TISTS and the theory of TRANSITERINESS (VINAS-AVADA) of the BUDDHISTS.

The Anekantavada stands unique in the thought of the world today. It is criticised as being self-contradictory and vague and that Syadavada is for saving the Truth leading out of the labyrinth of sophisms. Anekantavada argues that existing things are permanent only as regards their substance, but their qualities originate and perish. Matter continues to exist as matter, but there are changes in its shape and qualities. Souls when mundane are the embodied souls of living beings in the world subject to rebirth, while on liberation they dwell in a state of Perfection–not acquiring any new Karmas and become a KEVALIN–The Perfect One

The doctrine of Syadavada is competent to go into the utmost details of metaphysics and to settle all the vexed problems of abstruse speculation by a positive scientific method (not merely asserting NAITI—not so—not so). It promises to reconcile all the conflicting thoughts, not by inducing any of them necessarily to abandon their favourite standpoints but by proving to them that the view points of all others are alike, logical, or atleast they represent some aspect of Truth which under some modification needs to be represented and that the integral truth consists in this form in the unity of an all comprehensive and ramifying principle

The philosophy of Anekantavada is true to experience in this world of changing identities and innumerable relations. If followed in practice, it will spell the end of all the warring beliefs and bring harmony aud peace to mankind

Thus what is said in UTTARADHAYAN SUTRA.

अक्लेवरसेणि उस्सिया, सिद्धिं गोयम लोयं गच्छसि ।
खेमं च सिवं अणुत्तर समयं गोयम मा पमायए ॥

is to be well remebered and not a moment to be lost. The above words of Lord Mahavira in Prakrat means, "By pursuing the path of high souls you attain that high bliss, where Atma reigns supreme and her feet the infinities humbly kiss, this is that bliss—the supreme: the end of the migatory wane, every moment is precious, oh! Gautam, ye tumble not again"

CHAPTER II

Theory of Karma and its meaning as expounded by Lord Mahavira.

The word Karma has an interesting history. In the VEDAS it means performing of sacrifices, offering pious gifts to nature-gods and manes of deceased ancestors. According to Brahmins sacrificial oblations formed the very kernal of all religious service, hymn, praise and prayer, preaching, teaching and repetition of sacred words of the scriptures, were subsidiary to this act. Every man throughout his life rested his hopes on unceasingly offering oblations of some kind or other to the gods; and the burning of his body at death was considered to be the last offering of himself in fire (ANTEYESHTI KRIYA)

In later times, Karma in addition to the above meaning, also meant duty, including good and bad actions. But in Jain literature rather philosophy we have fuller complete and scientific meaning. It is any energy which an embodied being generates-vital, mental or moral-and which keeps him in the SANSARA (the world) Karma in short is the whole Sansaric make-up so to say of an embodied being. It is completely void of the idea of sacrifice Karmas which keep an individual in a backward condition are known as PAPA, those which help him to gain worldly and physical happiness are called PUNYA.

The Jain philosophy gives detailed explanation of Karmas, as to how they are attracted (ASHRAVA), how they are amalgamated with the individual (BANDHA), how their inflow can be stopped (SAMVARA), how they can be completely got rid off (NIRJARA), and what the ultimate state (MOKSHA) is. Hence this branch of philosophy contains many subjects like sensations, intuitions, santientness, pains and pleasures, moralities of life, moral corruptions construction of bodies and all factors of the individuality. No other system of philosophy has gone into so much of details of life-building as Jainism has done. Jainism accepts the doctrine of rebirth, but it says the nature of it depends on the type of Karmas that are just ripe to manifest themselves immediately after death.

The main idea of this philosophy is the mental, moral and spiritual perfection and after evolution attainment of perfect spiritual individuality, the exhilarating rhythem of ecstacy delight or bliss whatever it might be called which does not either dissolve or disappear, is neither evanescent nor merged into a supreme being, is a perfect state of consciousness and highest integrity The universe is not for men alone, but is a vast theatre of evolution for all living beings. Ahimsa is the guiding principle and that everything rests on this grand fulcrum of Non-violence. Everyday many are dying and many new are born and here the true Jainism says, "The dying of beings is not HIMSA (Vio-

lence) nor the living of life is DAYA (Kindness) but the individual who kills either physically or mentally or gives a helping hand is termed as the generator of the harmful Karmas.

Now we shall see how the Karmas are formed and assimilated themselves with Jiva according to the Jain philosophy The Jains take it for granted that there prevails a universal law that the ultra-micro-karmic molecules of matter are scattered in all directions. Not a space-point in finite world is left out without the mass of these molecules; and that life (JIVA) while performing activities attracts these Karmic molecules and achieves a kind of Bond. Here it is important to note that Jiva attracts Karmic molecules and not that Jiva is attracted by the Karmic molecules

The attraction of molecules by Jiva is termed as an element of inflow (ASRAV TATVA) and the principle by which this attraction takes place is called the law of inflow (ASRAV NIYAM), the process by which this attraction takes place is called the inflow passage (ASRAV DWAR). Thus the Asrav so formed of Karmic molecules by coming in contact with the activities of Jiva as per the law of inflow are called inflow-actions.

Now on the occurance of the Asrav and the mutual contact of Jiva and the Karmic molecule a Bond results

which is termed Element of Bond (BANDHA TATVA); the principle according to which this Bond takes place is termed Law of Bond (BANDHA NIYAM).

Those Karmic molecules which have acquired the Bond is called the Karmic body of Karma. It is a laid down maxim that the Bond takes place only when Asrav is formed. As Karmic molecules are scattered everywhere so is the case with Jiva, hence we gather that where there is Karmic molecule there is Jiva. Contact comes every now and then between the two, but inflow actions do not occur simply by contact. Activity on the part of Jiva is necessary and the instrument of Jiva for this manifestation is its body. The body void of Jiva is actionless; therefore we can easily conclude as per this maxim that Jiva is void of activity.

Thus Jiva without the body does not achieve the element of Inflow of Karmic molecules. In turn it does not get the element of Bond. Now as per the aforestated maxim, the element of inflow necessary to have a Bond between Jiva and Karmic body, activity on the part of Jiva is necessary which can only be accomplished by Jiva when it is coherent with the Karmic body. The body is not the temple of Soul but a helper. The theory as to how the external world is cognized is a complicated one, but in order to explain it in the simplest way, I would say that when organs of sense are put in contact with external objects they are put in a state of vibration and cause a similar

vibration on the mind substance. This change in the mind substance is called direct cognition.

According to Jain theory Jiva is non-material and the matter is Ajiva. The two are different substances, but they have between them a mutual bond since time immemorial. Every instant in both these substances old bonds are withering and new bonds are flowering. Old bonds become so to say the cause of new ones. In this way the bond between the Soul and the matter goes on throughout the whole process of evolution. Here again the Jain theory concludes that the bond of Jiva and the matter can totally be got rid off. Thus gradually doing away with old bonds and diminishing the incoming of the new ones a time may come when the bond of Jiva and Pudgala of time immemorial is completely worked out. The Soul then manifests itself in absolute purity This perfection of the individuality, is the Jain NIRVANA or MUKTI, this individuality is not merged into anything; neither it is annihilated. This is the description in short of the process for such a development of the individuality which I have tried to explain in a simple way but to have the same understood fully, one has to go deep into the subject.

Again as per this philosophy and as stated previously a bond is materialised between Jiva and the folowing five kinds of matter, in which Karmic matter is nodoubt included. (1) AUDARIC PUDGALA (organic matter),

(2) BEKRIYA PUDGALA (gascious organic matter), (3) AHARIC PUDGALA (rarefied dynamic pudgala), (4) TEJUS PUDGALA (a catalyctic assimilating matter), (5) KARMAN PUDGALA (karmic matter). Now those souls with which the bonds are not worked out, to them at every moment and at every stage, the bond made up by the inflow of Tejus and Karman matters necessarily remains. Bonds made up of Audaric and Bekriya matter also occur. The bond of Aharic Pudgala only results with a true sadhu practicing Panch Mahavratas (five fudamental vows of a Jain sadhu) correctly. All these five are termed as the bodies of the soul. Activity produced out of these bodies is called Energy. It is with this energy that the soul manifests its activities, which are, broadly speaking those which have been performed by these bodies When such activities occur, an opening for Karma is created to invade the soul This is called YOGA.

Thus the Jain theory of Karma comes briefly to this, 'According to merit or demerit of a person, atoms of a clear subtle form which is called Karma Pudgala, invades Jiva, filling and defilling it, and obstructs its innate faculties. Not metaphorically but literally Jiva is extremely light and has a tendency to move upwards (URDHAVAGAMANA) but made heavy and kept down by Karma with which it is filled; but when it is purged completely and mundified of Karma at the stage of Nirvana, it shoots upwards in a

straight line to the top of the Universe. (MUKTI SHILLA) the domicile of the released souls.

"Karma" as Herman Jacoby puts, "it may assume different conditions within a soul It may be turbulent, as mud in water which is being stirred, or it may be inactive, as mud in water when it has settled at the bottom of a basin; or it may be completely neutralized as and when the clear water is poured off and after the mud has been presipitated" This can also be understood by the instance of six LESYAS–complexion of the soul, ranging from deepest black to shining white, colours which we common mortals cannot percieve with our eyes. These colours are produced on soul by Karma or colouring substance All these prove the material nature of Karma, which is quite apparent.

Returning to our main subject, Karma Pudgala that which is assimilated with the soul is transformed into eight different kinds of Karmas. This change of one substance into eight varieties of Karma is like transformation of food taken at one meal into several body juices. Thus a subtle body of Karma is built up which ingests the soul and remains with it in all its stages from one life to another till it finally enters Nirvana.

Now in order to understand the functions of this Karma (Karman Sarira) we shall have to know fully well the eight varieties of Karma. The first two GANAVARANIYA and DARSHANAVARNIYA obstructs knowledge

(GANAN) and faith (SHRADDHA), which are innate qualities of soul or Jiva; the third MOHANIYA causes delusion, the affections and passions; fourth VEDANIYA results in pleasure and pain; the fifth AUSHAYA assigns the length of life to a person in his present birth; the sixth NAMA furnishes him with all that belongs to him as an individual; the seventh GOTRA makes him a member of the class or genus to which he belongs and the eighth ANTRAYA produces hindrances to the realisation of his virtues and powers.

Each of these eight varieties of Karma endures for a certain period of varying measure, within which it must have its proper effect, then it is shed out of the soul, by a process which is called NIRJARA. The opposite as already stated afore the influx of Karma into the soul, is called ASRAVA and the action of the body and mind is called YOGA. This opens so to say an inlet for Karma to invade soul. If the soul is in an unjust state, that is, a person does not possess the Right Faith, the Karma matter is then retained by that soul and this is what is termed, by the Jains as BANDHA. But the influx of Karma can be stopped and this stoppage is SAMVARA.

Now Samvara is achieved by observing certain rules of conduct, by restraint of body, speech and mind by strict morality, by religious reflections, by indifference to things good or bad etc The most effective way is TAPA. This

not only prevents Karma from being accumulated but washes away the already possessed ones Thus Tapa produces Nirjara and leads one to Nirvana There are two kinds of Tapa, one is BAHAYANTARA TAPA and the other is called ABHAYANTARA TAPA – the Tapa of mind. The former is made up of fasting or eating less and tasteless food, in want of comfort and in mortification of the flesh. Mental Tapa is made up of many things viz, confession of sins and penance, obedience, modesty, self-restraint and dhayana Dhayana (meditation) in Jainism is said to be one of many important steps for taking one to one's ultimate goal

The one chief point is that the theory of Karma is not the theory of fatalism It is not a theory in which the human being is tied down to some one, bound down by the force of something outside himself In one sense there will be only fatalism, if we are free to do many things, we are also not free to do other things, and we cannot be freed from the results of our acts. Some results may be manifested in a great strength; others very weakly, some may take a very long time and others a very short time, some are of such nature that they take a long time to work out, while the influence of others may be removed by simply washing with water, and that will be the case in the matter of acts done incidentally without any settled purpose or any fixed desire. So the theory of Karma is not in any sense a theory of fatalism, but we say that all of us are not going to one goal

without any desire on our part, not that we are to reach that, state without any effort on our part, but that our present condition is the effect of our acts, thoughts and words in the past. By following out the divine principles made known to us by the Perfect ones, which are in our own selves and when these are fully developed, we can also become like Absolute ones, by the crucifixion of the lower nature on the altar of the higher. One cannot reach this higher state unless one obtains the possession of the three necessary things —Right Belief, Right Knowledge and Right Conduct. This is the esoteric meaning which underlies all religions and I am sure this is really the object of all religions. Lord Mahavira in his teachings has said,

नाणस्स सव्वस्स पगासणाए,
अन्नाणमोहस्स विवज्जणाए ।
रागस्स दोसस्स य संखएण,
एगन्तसोक्खं समुवेइ मोक्खं ॥

अह भवे पइन्ना उ मोक्खसब्भूयसाहणा ।
नाणं च दंसणं चेव चरित्तं चेव निच्छए ॥

मणोगयं वक्कगयं जाणित्तायरियस्स उ ।
तं परिगिज्झ वायाए कम्मुणा उववायए ॥

which brings to our mind that 'by purifying all knowledge, by forsaking folly and delusion and by destroying likes and dislikes (ye) can realise Moksha, which is all bliss. Verily do they say that right Knowledge, Faith and Conduct are

the ways of Moksha—the final liberation Understand ye, (therefore), your preceptor's thoughts and words and in word express thy assent and execute them in deed.'

The Jain theory of Karma shows fourteen stages for a being, climbing through which one can reach Nirvana. These stages are known as GUNTHANAS and when a person passes the last stage that is fourteenth Gunthana one is supposed to have freed oneself of all the Karmas and attained Nirvana, this is the SUMMUM BONUM, the end and aim of philosophy.

In conclusion one can say with firm conviction that the Jain theory of Karma is the one which is the most scientific and complete, and is quite distinct and independent from all others, and that the Jain philosophy is an original system of its own that is not derived from any other branch of thought. The arguments presented in this philosophy for the investigation of truth and logic are of very old character and appears to be entirely disconnected with any other doctrine. That is the reason more, why I assert that all should study this philosophy and faith which is of great importance for the salvation of one's soul.

CHAPTER III

Jainism and The Modern Civilisation.

The Jaina philosophy is particularly suited to create and shape a conscience for the effective performance of those human obligations without which there can be no progress in modern times I should say, better suitable for creating conditions in the present day world for ordered advance in the way of general happiness. To a follower of this reminds the object of Right-living – that is to say living in harmony with the universe. If human happiness and progress depend on doing away with selfishness, Jain philosophy furnishes a faith and a culture which can support and strengthen the compulsory laws of humanity for a better world. Jain philosophy has raised catholicity and tolerance to the lavel of positive and cardinal religious duties which have the potentialities to make the greatest positive contribution to civilisation. It has no quarrel either with the physicist or the geologist – yet offers a firm spiritual foundation for a new cooperative and catholic polity for the governance of the world. It is not an opiate but a powerful driving force which can be an automatic regulator.

If by chance somebody comes to think that the civilisation in India has failed to prove this fact, the fault lies into the latter day decline of devotion to Jainism and not in the philosophy itself. Jainism is based not on fear nor

on the unusual or miraculous or any sort of mysticism but on adherence to Truth and Non-violence. It is by law making bodies – but on the rule of unchangeable law as understood by the sages and given to us by those who have attained Perfection– the State of Perfect Knowledge.

Lord Mahavira has said :

" से असइं उच्चागोए, असइं णीयागोए,
णो हीणे, णो अइरित्ते। "

"इह संखाए को गोयावाई, को माणावाई, कंसि वा एगे गिज्झे। "

" तम्हा पण्डिए, णोऽपीहए, णो हरिसे, णो कुज्झे।" आचारांग २।३

"Simply by taking birth in a higher or lower caste, the soul itself has never been elevated or wasted as it has many a times been originated and have taken birth in those castes." As the soul has manifested itself in differeut castes and clans at different times, then in which will a sober man have fascination ? In which and in which not will he take pride ? Knowing this Truth well there will never be any kind of yearning for a higher caste, on the part of a sensible or a rational soul for he will never be pleased himself for a high-born or repent himself for an ignoble." "To be high-born or low-born will never make a man good or bad but his own actions either good or bad will surely prove his superiority or inferiority."

The Jain philosophy lays stress upon equal dignity for all, the doctrine of Lord Mahavira has crossed all barriers

of races and His humanism stands for all the living creatures of the world. It makes no difference between high and low, rich and poor, like the sky it has room for all, and like the water, it washes all alike, and on the substitution of the compulsion and vigilance of the state by a religion that developes an inner law, more vigilant than the eye of spies and more effective than arm of external law. Religion rather than being a negative force is necessary and appropriate for effective and just regulation. It is only a spiritual faith and force that can make men work and enable them to find pleasure

If no one is robbed of the fruits of his labour, is this not true freedom ? For, what better freedom is there in the world for man, than that his future should be entirely in his hands. Even the term Karma has nothing to do with anything else but work : with unalterable law of effect following cause that is whatever one does leads to consequences : one's thoughts, one's words, one's acts and the restraint one puts on oneself–all of these produce their full fruit no effort going for naught, since what is involved is law rather than the blind faith. Life involves necessarily activity and work. It is not work to which the Jain is opposed, rather it is to the attachment to the fruits of activity. Thus one must control the senses–prevent their attachment to those material ends which when sought to excess without restrain lead men to ruin.

In India today the freedom of anarchy nor the tyrannical state regulation of communism is much valued but rather self-control This is not only the voice of Jainism, Bhagavad Gita also preaches the same thing and was also solemnly voiced forth in the ancient Upanishads and this is what Gandhijee stood for. Civilisation in modern times has developed into and identified itself with man's control over nature and man's control over his environments. In the pursuit of this objective, civilisation has forgotten the prima facie requisite for happiness – control over oneself. The attempt to control the minds of men and women as if they were raw materials like coal and iron, must not be allowed under any circumstances, if civilisation means happiness. Restraint should be developed from within in accordance with the Truth. The world is enshrined in Truth, Dharma is enshrined in Truth, it is on account of Truth that the ocean keeps within bounds So says SKANDA PURANA Truth is a torch, but a terrible one; oftentimes so terrible that the natural instinct of us all is to give a side glance with a blinking eye, lest looking it fairly in the face, the strong glare might blind us. Truth is another name for moral values. Truth should never be sacrificed at the alter of other objectives. Loss of freedom occurs when there is deterioration in moral values and respect for Truth. When regulations lose the life-giving sway of moral values and when indoctrination is deemed lawful and proper in order that some sort of objective may

be reached. It is self-restrain, control from within that makes beauty beautiful, saint really an ascetic and order orderly and enjoyable.

Here I find Rajaji's words quite true. He says, "If a glance is given on the thoughts of our present day leaders of India one finds that all speak in the name of spiritual tradition of India, all have captured the imagination of contemporary India; all are leaders by consent of the led."

CHAPTER IV

Jainism and The Modern Thought

Today we are living in an age where in religion is drifting away from the human mind. The rapid advancement of science and technology has displaced Faith by what is termed Reason which is made known by intellect. It is taken for certain that the law of cause and effect which operates in the material world operates universally and that too effectively in the sphere of mind and that this theory is the product of organised matter Thus with the help of science we are continuously piling up means on means for satisfying our physical wants and cravings without any thought of the ends of human existence

Matter is a formula so to say what happens where it is not. A pure and simple form of NASTIK-VAD. On such a thought there would be no class for the problems of understanding and value of life, only serving the purpose of gratifying the bodily appetites, accumulation of wealth and conquest of power which is the bane of present age.

Of the CHATURVIDH PURUSHARTH — DHARMA, ARTHA, KAMA and MOKSHA as made known to us by our ancient seers and sages, we have become today actually the slaves of Artha and Kama. Dharma with its LIASON with the unseen shattered,

stands inseparably with the positive law, and Moksha is thrown to the winds.

In such a state of consciousness, Jain philosophy has contributed much towards the moulding of thought if philosophy means a Way of Life Jain as well as Vedantic and Buddhistic philosophies conceived progress of human being in terms of perfection of the INNERMAN.

Today the meaning of progress is advance in intellectual efficiency and the technique of research which assists the process of having the command on the blind forces of nature This thought of progress has brought mankind to such a stage where competition and struggle rule rampant, with war, slaughter and annihilation appearing vaguely ahead. The remedy lies in reviewing the way of life as thought of by man from time to time.

Since the dawn of civilisation there existed two thoughts on the problem of human existence —One was purely worldly as enunciated by Brihaspati and Charvak who can safely be termed as fore runners of the so called modern materialism, and the other purely distinct as taught by all saints of other religions with a force on God, heaven and hell. Charvak says that the man is void of soul hence the end of human existence is not the spiritual development of the individual but the development of the society in toto. This places man on the same footing as the gregarious animals forgetting the vital fact that man is bequithed with

self consciousness which generates a sense of personality. An individual thus becomes a menial instrument in the hands of interested and ambitious polity of an artificial institution known as state remaining no more a moral being gifted with a will of his own His Dharma is to obey man-made law and only motive is the fear of punishment in this world His world is the world of truth deprived of all values that ennoble man in the animal kingdom.

While the established religions of the world praised enthusiastically the life in the next world and denounced this world as illusory. They preached obedience to God so that many men enjoy an honoured place in heaven and to sing eternally the PAIAN in praise of the Lord the Creator. Here also the fear of punishment in hades is the motive of the acts which are ritualistic and not supposed to be sufficient to please His grace.

According to both these thoughts the individual need be governed by an external agency and is forced to obedience by the fear of corporal punishment. This is true as per the principle that the law of Cause and Effect regulating the blind forces of nature and physical life of man applies equally to the human mind.

Now the third view profounded by the Jain thinkers from time immemorial which regards the individual as a self-conscious and self-determined human being, who after attaining the hnman life after a long course of evolution has

to realise his perfection by his own efforts. This man is neither fully spiritual nor fully material but a compound of both, and that his progress was to rise from the bondage imposed by the law of cause and effect to that state of full freedom Ye! bank on this view and the man is free to determine his own course of life and is himself responsible for the ultimate results of his acts.

The primitive idea of action is the wish for quenching the passion for wealth and power and it is this idea which prompts one to bad and harmful actions and this is 'Himsa' (violence). The Jains were the foremost in the history of human thought to ennunciate the principle of Ahimsa. But that teaching is widely misunderstood. Rightly it calls for the control of those primary passions–RAGA and DWESHA, which is a common thing with all beings. This teaching originated as a protest against the Vedic animal sacrifice. If we take it in a broader sense the protest means, 'Thou shalt not erect thy happiness at the expense of another'

The exponents of Ahimsa were the pioneers of the thought which ended in the ATMA-VIDYA, the thought which profounds self-realisation as superior to the attainment of SWARGA, viz., plentitude of happiness.

MOKSHMARGA (SMYAK DARSHAN GNAN CHARITRANI MOKSHA MARAGAHA) is the most prominent teaching of Jainism. The triune of all

these three combined is declared to be essential for perfection. Plainly speaking it aims at harmony and coordination between heart, head and hand. The modern man by undue stress on the intellect ignores the first element-Right Belief.

Now what is the Right Belief ? Firstly the belief comes when the intellect fails to function. The intellect identifies the self with the body and one body is different from another, one's self must be different from another It finds the unity of the universe in the ego, but really speaking unity is faced by other unities It is EKAM SADWITIYAM, not EKAM ADVITIYAM which absorbs all diverse unities within itself That is the real self, the universal self. Its presence can only be experienced in ethical life that which is the foundation of virtues like benevolence, sympathy, charity and compassion which have their seats in the Atma. Hence the universal self is Atma Samyag Darshan is the Self felt in the soul, and not that functioning in the head is the real self The same thought occurs in Taittiriya Upanishada Thus actions backed and permeated by this feeling surely elevates the individual. Hence it can safely be said this thought of the Jain thinkers, the LATRIA of Atma, to be the correct path towards liberty and justice and not the power politics whieh is disguised in the world today under the brand of democracy or communism

Further the right way to look at the problems of human existence is indicated by such TATVAS - JIVA,

AJEEVA, ASHRAVA, SAMVARA, BANDHA, PAPA, PUNYA NIRJARA, and MOKSHA. The Jiva is the speck of sentientness which embarks on the voyage of life in the frail boat of body on this vast and illimitable ocean of ignorance. Egoism, selfishness, thought of living and of power are caused by the influx of the inert matter of ignorance into the sentientness through the APERTURA of the senses. Hence the striving of the sailor ought to be to clear the boat of all this influx and save it from drowning. This is the discipline to train the mind of an individual which is different of the modern social thought which completely ignors the individual while building a new social order.

The Jain thought is of high antiquity, leaving no room for doubt foi that as the recent historical researches have exploded the myth of its being an off-shoot of Hinduism or Buddhism It denounced all forms of ritualistic and external forms of worship and recommended the path of introspection and self-realisation. Surely then, in this way, lies the hope of conceiving a good-man and in turn a good citizen as well.

The principle of Samyag Darshan and Syad-vada will serve as key solution for the complex problems created by the industrial system. Today there is the profession of the desire for social peace in plenty, nevertheless the clouds of bloody revolution and war are lurking heavy on us. Peace

is to be achieved by peaceful methods eschewing all recourses to force and violence Rajajee rightly says, "Peace through strength and let the atom be part of it is equivalent to saying let us forever remain in hell" We are not able to achieve peace because of absence of the Beliefs in the all-inclusive-self (Samyag Darshan). It is the concept of the exclusive self which has resulted in the concentration of wealth and the sweets of life in the hands of a few and this is the cause of unsocial behaviour Hence the actions of the inclusive self can only promote social justice and establish harmony and peace as the society is founded on reason. Syada-vada stands for endurance and abstinence as it assumes the other fellow has also a thing to say.

Now I should not abuse the patience of my readers by going too deep in the subject but say in fine that the teachings of Jainism will be found on analysis to be based on scientific rules divorced of myths and dogmas and to be as modern as they are ancient. They are not at all secterian but latitudinarian and they lie in some form or the other as the bases of all great religions of the world which have influenced the destiny of man. They are big enough to illuminate and charm the minds of one and all alike. They are so to say for the betterment of the human soul and not for its downfall.

CHAPTER V

What is Terapanth? How, When and by Whom was it brought to light? Its Purpose and its Effects on Mankind

Today the word Terapanth has become itself so inquisitive that most people have become anxious to know all about it. Although it is widely known over India and overseas still many are not in the know of its real meaning and its true objectives. Those who know it superficially, simply believe it to be one of the many Jain sects Only few know its real meaning and aims. If we derivate the word Terapanth, Tera means Yours and Panth meaning Path, in other words, Oh ! Lord Mahavira ! it is Thy path and we the followers are simply the interpreters of it only doing the duty to bring to light what is esoteric Jainism The real aim of Terapanth is to promote the cult of Truth, Non-violence and Brotherhood among the masses thereby raising the standard of socity morally as well as spiritually Any other meaning construed is poppycock

In 1780, or somewhere about, the religious trend of of the Jain order was at sixes and sevens It was in such a state of confusion and disorder and in such a chaotic state that the order of the Jain ascetics never adhered to the principles laid down by Lord Mahavira and thereby led the common people astray At this juncture there appeared a

section of the people who openly revolted against the non observance of the Mahavratas by the sadhus who were supposed to do so even at the cost of their lives As a challange to this they abandoned revering the sadhus To meet this challange and to bring those people to the exact state of affairs existed at that time, Swamy Rughnathjee, the then religious head of the Sthanakwasi sect which was in prominence at that time, thought of his desciple Sant Bhickhanjee, the only one, being capable of handling the situation tactfully Sant Bhickhanjee was not merely a scholar by himself but was equally well versed in Jain Scriptures. Swamy Rughnathjee deputed Sant Bhickhanjee with a carte blanche to mollify those people and put an end to that sort of agitation and cleavage

Sant Bhickhanjee after having heard the views and reasons of those people, and by sheer strength of his logic, tried to pursuade them and met with success in driving out certain doubts that were entertained by those people Although he succeeded in his mission, he in his heart of hearts did appreciate certain points raised by those people regarding the non observance of the fundamental principles At that time, it so happened that he fell seriously ill which brought home the truth. If he were to pass away in that state, his fate would be nothing short of 'Bal Maran' that is death in an ignorant state. After that he took a firm decision. If he were to survive that ordeal, the thing prima

facie he would do, would be to put before those people the truth about their own doubts. By the grace of God, he did recover from his illness and confessed before those people that they were right and the doubts they had entertained were justified. He decided to tell frankly as to the truth about the Sadhu's Achar to his guru Swamy Rughnathjee and if possible to convince him about the same. Sant Bhickhanjee blandly beseached of his guru to follow strictly the principles of Lord Mahavira, but Swamy Rughnathjee being completely under the grip of lithargy, and being himself in a cleft stick was not able to stomach this, replied, "Bhickhan, what you say is true but it's not possible to cleave strictly to those principles in this Iron Age (Kali Yuga)." This interpretation of Swamy Rughnathjee did not appear credible to Sant Bhickhanjee as he had full faith in the words of Lord Mahavira that His panth will remain thriving though with many ups and downs for twenty one thousand years.

Sant Bhickhanjee did put his best foot formost to disuade Swamy Rughnathjee from continuing the same corrupted methods of observance of the principles, but the same proved futile and Sant Bhickhanjee having no other course left derelicted himself from Swamy Rughnathjee and initiated himself again according to the Jain tenets. Thus was the dawn of the reformist movement among the Jains This was on the full moon day of the Hindu month Ashada

ot the year 1761, a red letter day in the annals of the Jain history.

Nodoubt Swamy Rughnathjee out of vengeance put all sorts of impediments to queer Swamy Bhickhanjee's way a most common thing every reformist has to encounter. Swamy Rughnathjee to feather his nest impelled people against Swamijee wherever He used to go In order to magnify Swamy Bhickhanjee's troubles, Swamy Rughnathjee not only belittled Swamijee but encouraged people not to give him either food or shelter Swamijee knew very well that a religious reformer will have to be thorough at all points, and that He will have firstly to conquer Himself before He can conquer others Under such odd circumstances Swamijee had to go without food and many a times He had to make burial place His bivouac; but Swamijee was firm in His conviction and strongly believed, "If He were to grind the axe of Jainism in its truest form, He will have to undergo bitter trials." Swamijee bore the brunt undauntedly and braved all difficulties that came in His way with zeal and virtue befiting a true Jain Sadhu. Nodoubt opposition does exist today but as fair and honest dealings never fail to fructify, all efforts of opposition not only ends in smoke but on the contrary turns out to be a helping hand to the movement to thrive into prominence a'batons Rompus.

Swamijee was a man of transcendent genious and opposition instead of converting Him always inflamed His

enthusiasm and by sheer virtuosity, He was able to contrive a society of reformed sadhus better known as Terapanth sadhus observing the principles of Lord Mahavira in its strictest sense.

Being a reformed society by itself, athwart opinions do remain among different societies, still Terapanth is neither a dogmatic one nor its followers are opinionated, it maintains the idea of world brotherhood and believes firmly into the principles of Non-violence, Truth and preach them while practising for themselves in its strictest sense as laid down by the omniscient Lord Mahavira the last of the twenty four Tirthankars of the Jains. Thus Terapanth of today seems to edify each and every human soul, and so it can be termed as a faithful and authoritative interpreter of Lord Mahavira's teachings and philosophy.

I go further to believe that Terapanth is a vast and august panth not in the least secluded to Jains only but for each and every human soul, whose folliage affords shelter to one and all who come under it and which fosters not only the ideas of Ahimsa and Truth, but every facet of human life and while taking a hand in shaping the human lives, it weaves a pattern for them, so that, mankind may live in peace and happiness, morally as well as spiritually. Its strong roots, lie firmly embeded in the rich soil of unity and strict discipline. Its mighty trunk rises far above the highest pinacles of human life. We who have come to shelter

there, shall turn out to be, under its shade, richer and absolutely newer beings.

Nodoubt Terapanth tries to impart, religious education in every sense of the term, at the same time it pays, as much attention to one's character as it does to one's Self (Atma). It is as much concerned with making one a better human and a good citizen morally as it is with making a good one spiritually. Over and above this education, that it imparts, is not its own but that of Lord Mahavira, and all embracing one and a need in these times. Here the mind is not confined within the four walls of sectarianism or dogmatism, the Terapanth, rather serves as a spring-board from whence, one's mind may leap in the right sense and in the right direction to reach beatitude, the ultimate goal of human salvation.

The unity of this panth is unique and can termed as one of the wonders of the world. Nearly seven hundred sadhus and sadhvis (monks and nuns) move about on foot from place to place bare headed and bare footed under the behest of one head–Acharaya–taking him to be their Guru–their sole authority and everything with unflinching faith, for they consider faith as an invisible and invincible magnet, and attracts to itself whatever it fervently desires and calmly and persistently expects This is absolute, and the result will be absolute in exact proportion as this operation of the thought-forces, as this faith, is absolute, and relative in

exact proportion as it is relative. Even Gandhijee has said, "To work without faith is to search for bottom for bottomless thing"

Seeing this and having convinced myself about the correctness of the observance of the principles I cannot stop myself from laudatory for the great reformer of Jainism. While sanctifying His name, the problem comes to my mind, how and in what laxicons of the world's tongues, shall I find words of adequate beauty and power that might serve, even approximately, to exemplify the pure and exquisite courtesy and compassion, courage, vision, farsightedness humour and humanity and that unique man, who was assuredly a lineal descendent of Lord Mahavira, who taught the gospel of Love, Truth, Peace and Non-violence, for the salvation of humanity. A perfect saint, a perfect religious reformer and a perfect spiritual revolutionary of our times.

In fine, He was–though it sounds obsolete and almost paradoxical to such a phrase, literally, an ambassador of Lord Mahavira, in all the depth, fullness and richness of its implications.

CHAPTER VI

Terapanth In Weave Unto True Jainism

Today Terapanth, a reform side of Jainism is enabling the human people to understand the true meaning of the Jain faith–a faith that had realised the uttermost ideals of Purity, Peace, Truth and Non-violence. It is not only the philological treatment but it is the mind of the holy scriptures and beseach its followers to remain steadfast to the main principles of the faith.

The leading ideals of this religion are to be found in the rules of brotherhood, which is open to all irrespective of caste, creed or colour Everyone penetrating into the high spirit of the vows of this religion will surely be inspired to spread his or her knowledge among one's surroundings Thus Terapanth has become successful in showing Jainism, no longer a subject for learned studies, but it has become an effective means to inspire the ordinary people including even the cynics and the sceptics The rules and regulations of this faith are easily to be understood, everybody will realise, that he or she must stop serving a foreign person, by being the slave of one's own body–that one should start freeing the soul Thus Jainism, is no longer, only an order of monks and nuns as understood by many, but is the base of daily life for the layman too

The ideals of Jainism, are the highest to be imagined, the principles to start this achievement are the easiest to be

found. It is just necessary, to renounce any exaggerated service of one's own body and to fulfil vows which are born by humanism and reflect the natural feeling of mankind. Now the Terapanth a true and reformed side of Jainism has made up its mind to help mankind to return to a better moral level

The vows as already stated are very simple and similar to those of common human ideals not to hurt or kill living beings, not to tell lies, not to appropriate the belongings of another, not to have sexual commerce with a public woman or any other one except one's own wife, not to indulge in black marketing, hypocracy bribes etc.

Surely this path of self-control, as sponsered by Lord Mahavira and brought by Terapanth in its true form to the eyes and ears of the world, will quickly abolish any evil from which society is suffering today. No longer some persons will be considered untouchables, no longer time will be wasted in drinking and sexual excesses, no longer greed will arise for the neighbours property and no longer one country will be inspired to wage war against another.

One is sure to appreciate, a lesson of morals and religion, to conquer his or her body and to free, his or her soul, to follow the path of SATYA and AHIMSA (Truth and Non-violence), in favour of a peaceful and happy future. I go further and boldly say, "Terapanth offers Jainism in its truest form either to him or her as the best medium for everlasting peace and happiness."

CHAPTER VII

Jainism and a Short Exposé of Jain Principles and Doctrines Expounded by Lord Mahavira and that followed by Terapanth today.

It has however been the fashion of the day to regard religion as a mere matter of sentiment and to turn for all rational explanation to science. But it is doubtful how far science is true to its own principles; for true science can never differ from true religion. If the superstructure of theology is based on superstitious faith, the edifice of science stands on empirical dogmatism I am no friend of the one or the other but I have full faith in the change of knowledge and belief. Religion is not entirely a matter of sentiment, nor science of reason. Deprived of their respective marks, religion and science are aspects of the one and the same thing Truth wherever found is always one. The history of the world bears ample testimony to this The aim of the human existence is happiness, progress and apart from Jain ethics all the ethics teach how to attain the one and achieve the other. In India ethics have ever been associated with religion. Religion has ever been an attempt to solve the mystery of nature, to understand the phenomena of nature and to realize the place of man in nature. Every religion has its philosophical as well as ethical aspect and the latter without the former has in India at least no meaning. It has also its psychological side as well. Psycology en-

larges the conclusions of physics and confirms the ideal of morality.

If a human wants to be happy and progressive he should aim at the physical, psychological and moral development. He must observe, think and act; he must live, love and progress. His development must be simultaneous on all the three plains. If he does not arrive at the stage of simultaneous development as stated above, he will not be able to understand the importance, nor will he be able to grasp the idea of happiness or progress. On the other-hand, the one of high aim whose body, mind and soul act together, the higher, nay, even all secrets of nature become revealed. He feels within himself, as everywhere, that universal life wherein there is no distinction, no sense of separateness, but therefore all bliss, unity and peace.

This peace is the peace of spiritual bliss. The peace of spiritual development is indescribable and so are its powers...indescribably vast. As you go on forgetting yourself, just in the same proportion do spiritual peace and spiritual powers flow in towards you. When one consciously suppresses individuality by proper physical, mental, moral and spiritual development he becomes part and parcel of the immutable course of nature and never suffers. The one and the most important principle laid down for acquiring eternal peace and knowledge can be summed up in one word 'VRITTI NIRODHA' or suspension of transformations

of the thinking principle. And for this what one is required to do is to acquire complete control over body, mind and speech and it consists in abstaining from killing, falshood, theft, incontinence and greediness

The usage of the people of the world today is different from religion. To consider the two to be identical is not conducive to good. If people realize this truth and advance on the way to salvation, who can stand in the way of their desired progress? On the other side those who, leaving the path of religion, have sat down on the earth in despair and those who have thought that there is no such thing as the soul and have turned unbelievers, cannot be saved from sinking in the limitless and horrible sea of worldliness. Who but the deeply religious man keeps himself absolutely free from falling into moral lapses caused by plentiful delicious dishes and the soft bewitching glances of women? Only those men of sweet and simple nature, whose minds are not in the least affected by things that strongly infatuate the five senses, can attain eminence in the path of religion. Then, Oh (Jain religion) thou, object of the world's adoration, thy light feels the three worlds with refulgence, then why dost thou not fill the temple of my soul where thou art ever residing, with the light of boundless knowledge?

Jainism is an ethical religion through and through and presents many high ideals which I am sure everybody would be glad to know more of Rightly speaking Jainism is an

independent system, having its own philosophy, religion and law. The contribution of the Jains to world culture in general and Indian culture in particular, in the fields of art, literature, science, metaphysics and logic is recognized by scholars of international repute. Its cult of Ahimsa has gained universal applause. The Jains have the greatest respect for other's point of view, and Jain culture begins with what is called freedom of Faith and Religious tolerance

Jains believe in God, worship and prayer but donot believe in God...the world creator. The Jain doctrine explains, however that the world was not created at particular time. It has been in existence from time immemorial. None creates it, none protects it and none destroys it It is there always and it will be there at all times Some of the believers in cause and effect say something must be there to bring about this great effect. Explanation to this is very simple and clear. It can be questioned where was the God before this world was created ? Was he in some other world ? If everything requires a cause who created God ? With this satisfaction it can easily be said the world is without the beginning and the end. Thus we come to the conclusion that every soul in this world is to reap the fruit of its actions, every soul is the architect of its own fortune, every soul can fashion its own future, every soul can become God and attain Godhood. In this way the creation theory is scientifically expounded by the Jain saints and philosophers.

As for logic the Jains have a special kind called, 'Syadavada' that is to look at things from various points of view and not only at one point before coming to a conclusion. Hence Jainism refutes Ekantavada and accepts Anekantavada. As aforesaid Jain religion is based on Ahimsa (non violence); I go further and say the theory of Ahimsa began with the Jains. They preach Ahimsa in word, in thought and in deed, so to say Ahimsa in every sphere of life This principle can rightly be the alpha and omega of Jainism. Jain religion breathes an atmosphere of peace not only to human but to all living beings As Jainism stands most vigorously in its principles it has a world mission to perform. Jainism, as shown, regards the principle as absolute and without exception It recommends its application irrespective of the practical difficulties involved. It is not a device for the maintainance of the status quo but the solid foundation of a really true and permanent peace.

The most important point today is to understand the distinction between the ordinary life that we live and the real soul life which we ought to live, also to know the means by which we can escape the misseries of this unstable and mutable world, which is full of suffering so that the ultimatum may be attained sooner. Answer to this can very well be found in the words of Lord Mahavira, "By purifying all knowledge, by forsaking folly and delusion and by destroying likes and dislikes (ye) can realize Moksha (which

is all bliss). Acharaya Tulsi frequently proclaims in his sermons, "Truth, Purity and unselfishness—wherever these are present, there is no power below or above the sun to crush the possessor there of." "Equipped with these, an individual is able to face the whole universe in opposition "

Truely our business in life is not to get ahead of other people, but to get ahead of ourselves To break our own records, to outstrip our yesterdays by todays, to bear our trials more beautifully than we ever dreamed we could, to whip the tempter inside and out as we never whipped him before, to give as we have never given, to do our work with more force and a finer finish than ever–this is the true idea–to get ahead of ourselves To beat someone else in a game, or to be beaten, may mean much or little, to beat our own game means a great deal. Whether we win or not, we are playing better than we ever did before, and that's the point after all–to play a better game of life.

The idea of life with ordinary people implies the correlative idea of competition and a struggle to live at the sacrifice of our fellow-brother. It also implies that one part of the sentient universe is to advance at the destruction of another The doctrine of survival of the fittest leads us to the barbarous code of morality of cutting each others throat This Law is true in the physical and lower animate world. This implies ignorance as to the real modes of life, this also implies the absence of the higher capacities of the soul.

Inharmony can never produce harmony which is the first requisite of real progress The law of harmony is supreme everywhere. And for this reason all the religions of the world have proclaimed from time immemorial the rule of universal love for all. There should be respect for the bodily as well as soul life of all living beings Soul is potentially infinite knowledge and infinite good, theoretical and practical, and any thing done to thwart the progress of the soul in that line is the violation of the law of universal love. The respect for the life of others must be ingrained in our very being Mere repetition of word love cannot be considered practical. All our daily acts must be regulated on this principle. Limiting our necessities and desires to the minimum and sharing our possessions with others is a practical illustration of universal love. The idea in the mind must not be that we are giving something that belongs to us, but that the possessions that we have been fortunate to obtain did at one time belong to someone else in society and in future it may belong to some other person in that society, and that we have no right to appropriate it to our sole use but to use it for the good of the society

Mere oral and verbal brotherhood is something worst than enmity. To be actually friendly with all living beings means that we should at all times think as to the best mode in which we can advance the real interest of all living beings. Constant thoughts for the good of others

not only make our own mind pure and elevated but the very vibrations of kindly and benevolent thoughts influence the good of those whom they reach. The good of humanity and of the universe depends therefore on individual thoughts and acts. Understand Ye, (therefore), your Preceptor's thoughts and words and in word express thy assent and execute them in deed.

In Jain religion there are two main branches one for GRIHASTHAS (householders) and which is called. 'AGARI DHARMA' (religion with exceptions in the principles), and another for Sadhus and Sadhvis (monks and nuns) and which is termed, 'ANGARI DHARMA' (religion with no exception of what so ever nature in the principles). Those who practice the five injunctions minutely are termed MAHAVRATIS (ascetics) and those who donot follow them but follow the Anuvratas (small vows), which are fundamentally same as mahavratas. They are termed as Anuvratis, the followers of small vratas. It is in Jainism we find and not in any other system of religion a prescribed practice called, 'SANLEKHANA' that is giving up of body on the arrival of unavoidable calamity, distress and senescence and disease with only one object in mind to increase spiritual merit. This enables, I should say, the hopelessly disabled to die, not in agony, but with pleasure. This practice of Sanlekhana is not well understood by many and they call Jainism a code of suicide. It is not so at all. I should define it as bold

and willing submission to inevitable death. This is the highest kind of Tapa a grihastha can perform. Those who practice Sanlekhana, absorb themselves, in the highest meditation on PARAMATMAN, they forget themselves, their food, their hunger and everything.

The Jain philosophy of life can shortly be epitomised as:–We know that man is mortal and we must try to do something good during our life time If we cannot do good, let us atleast abstain from doing evil. I say that is the spirit of true Jainism.

From the root groweth the trunk and from the trunk shoot branches, from branches grow the twigs and from the twigs the leaves. Then the flowers blossom and the tree beareth fruit and juice. Such is humility. It is at the root of Dharma (religion) and MOKSHA (ultimate bliss) is its juice By humility he learneth the scriptures quickly and attaineth fame, and, in the end, liberation of his soul. He is a conquerer who has conquered, passions and he is wise who takes delight in modesty, scriptures, penance and the right conduct.

With this prologue I will now enter into the Jain religious principles laid down by the omnicient Lord Mahavira and which are required to be observed strictly by true Jain ascetics which I have tried here to sum up in twenty points (dealt later in this chapter) over and above the thirteen fundamental vows.

Fundamental principles and other rules of Jain Ascetics.

The prima facie thirteen vows are divided into three groups. The first group consists of five important fundamental vows which are must for a Jain ascetic SANS EXCEPTION. The first vow is 'SAVVAM PANAY VIAO VERMANAM' (Ahimsa—Non-violence) that is total abstinence from violence. The second is 'SAVVAO MUSAVIAO VERMANAM' (refrain from telling lies, to say always SATYA (Truth) The third is 'SAVVAM ADDINNADANAO VERMANAM' (ASTEYA—not to steal) not to take anything without the permission of the owner. Jain scriptures say;

लोभाविले आययइ अदत्तम्

It is the greedy who steals.

तवतेणे वयतेणे रुवतेणे य जेनरे
आचार भावतेणे य, कुव्वइ देवकिब्बिसं ॥

The one who is not a hermit, but pretends to be one, is also taken as a thief of austerity, in the like manner those who tell lies and whose conduct is not good are considered to be thieves of speech and conduct and that they emanate in their next birth in low characters. The fourth in line comes 'SAVVAM MEHUNAO VERMANAM' to observe complete Brahamacharaya (celibacy) that is not to covet, The fifth is 'SAVVAM PARIGGAHAO

VERMANAM' (APARIGRAHA-non-possession) that is not to keep any worldly possessions. These five are better termed as FIVE MAHAVRATAS or the five fundamental injunctions. The second group consists of five SAMITIS. They are (1) IRIYA SAMITI. (2) BHASHA SAMITI. (3) ESHANA SAMITI. (4) ADAN BHANDAMATTA NIXEPNA SAMITI. (5) PARITHAVANIYA SAMITI. The third group consists of three GUPTIS. They are 'MANOGUPTI' VACHAN GUPTI and KAYA GUPTI'; the later two groups are called, "PRAVACHAN MATA" or the eight rules of conduct which are so to say an aid in observing perfectly the first five MAHAVRATAS. As these are important we shall now see them in details as expounded by Lord Mahavira and transpired to us by the Jain religious heads. The first and the most important one is not to kill, called, 'AHIMSA' in Sanskrit. It means abstinence from wishing evil to any being by word, act or thought. Complete abstinence from this kind of killing is the first requirement of a Jain ascetic. Lord Muhavira has said:

अतिवायतो कीरति पापकम्म

"Those who commit violence. commit sinful actions."

It can be said, "Oh Goddess non-violence, thou art the annihilator of ill-feeling, fear keeps away from thee, the innermost soul of the world is unfolded by thee, thou art the benefactress of every living thing and to every pious

man; to the world of hermits thou giveth light greater than that of the sun, during thy ascendency the moon of peace spreads its sweet and enchanting light and the stars ol men's eyes twinkle cheerfully" "Oh man, if thou dost desire to elevate thyself, cast off all hesitation and take to this path of Ahimsa which is true and everlasting, beneficial and free from the gloom of sin and sorrows" "It is no matter of surprise, in spite of thy presence, violence has succeeded in taking up its place in the hearts of men, 'cause we see that even after the down of the day, darkness still continues to occupy the mountain caves." The second is SATYA (Truth) that is to abstain from falsehood. The light of Truth is ever alive and awake in this world for the purpose of destroying the mountains of dark ignorance like the thunder bolt of tremendous power The sun and moon remain ever giving the light at day and night and the clouds rain during the rainy season, withot receiving anything in return. This is due to the influence of Truth, According to their nature each perform their respective duties and need no returns. Similarly men too should be unwavering in Truth. Those who are great by nature, never have any liking for untruth even when they see the glory of those who are given to untruth as they do not feel inclined to take a piece of cutglass as gem even though by the influence of the rays of the sun it glitters like a gem. The third one is ASTAIYA or ACHORAYA (non-stealing). This prohibits an ascetic from actual illegal appropriation and also the thought

for any such gain. The man whose mind is filled with contentment and who keeps the company of virtuous men will listen to this warning voice of his soul about stealing of another's property—"No, no, that should not be done" Nothing but the Goddess of Salvation, can tempt the mind of such a man even in another birth. The strong mind of a free and pious man who has even for once tasted the delicious and wholesome savour of the noble vow of non-stealing can never be allured towards mis-appropriation even in another birth. The fourth in line comes 'BRAHAMACHARAYA' (celibacy), a very important vow which prohibits an ascetic from indulging in sexual things and which includes besides physical enjoyment, even talking to, looking at or thinking of the other sex with lustful intentions. Lord Mahavira said :

सठिवदियामिनिन्बुद्दे पयासु

"Strict should be the control of senses when in the presence of women." Continence which is the embodyment of all strength and which no being can fully realize with the mind or with clear knowledge, is described by saints and sages as the manifestation of purest wisdom and to know an object in its true aspect is the essence of wisdom. The full and proper meaning of Brahamacharaya is search of Brahama. Brahama pervades every being and can therefore be searched by diving into and realizing the innerself. This realization is impossible without complete

control of the senses Brahamacharaya thus means control in thought, word and action. of all the senses at all times and in all the places Those who have raised the status of the Jain world to a lofty height on account of their observance of Brahamacharaya in toto, are the glory of the world otherwise there are numerous other brought forth by hundreds of mothers I bow to continence, the sum total of many virtues, I owe alligiance to it, I meditate and proclaim the glory of continence which sages consider to be like the pure light and energy of the sun to dispel the darkness of sin. Oh Continence, the saviour, thou art the protector of human beings afflicted with worldly sufferings, thou art the donor of all kinds of happiness as are known to all the world, thou art always the friend of the friendless, thou dost direct the path to bliss, hence thou art the supporter of all. Virtuous men who are strong in soul-force practice continence by bringing the mind, speech and body under control and protect themselves with the nine uncommon enclosures as defined by the Tirthankaras who usher in the new eras and who possess the knowledge and preception of the Absolute sing thy praise, "Oh Continence, the beneficier, and the destroyer of the sorrows of the three worlds: I bow to thee." The fifth and the last of the Mahavratas is 'APARIGRAHA' (non-possession), Greediness consists not only in coveting more than necessary but also in keeping in possession anything beyond the bare necessaries of life. Lord Mahavira has said :

चय न कुज्जा सुतवस्सी भिक्खू

"A true hermit never covets."

A man who has given up the habit of acquisition and undergoes austerities, enjoys greater happiness sitting on the bare ground than a rich man who is afflicted with craving for wealth, sitting on a throne set with precious stones. Some declare that wealth is indespensable for the practice of religion and say that without wealth religion cannot be practised, In their opinion only the very wealthy men who sit on a bejewelled throne would be entitled to attain salvation and nobody else. No, such is not the case. By discarding the practice of acquisition men averse to worldliness and are sure to make self-improvement. Their serene and bright fore-heads, that through their radiance dispel darkness, can challange even the sun. Oh the quality of Greedlessness, thou art imparting lesson through thy silent eternal language that men should ever serve the virtuous and religious men practising non-possession, who attain greatness by their devotion to the Lord of the fourfold religious order, who is fanned with chanvars, white like the lily flower. Today people are very eager to watch Rahu in the sky that eclipses the light of the sun, but they forget to notice the Rahu in their ownself that is in the shape of their evil actions, residing in their own souls. The charming radiance of the newly-blown golden lotus is found on the face of the contented man, while the face of

the greedy man is overcast with gloom of unrest. Contentment is natural wealth, luxury is artificial poverty. Dear reader, think over this difference and decide for thyself the better of the two – the contentment and the greed, that which is desirable and that which is to be discarded.

Even in those actions which are inseparable from the duties of a monk, he may become guilty of sin by unintentionally ignoring the great injunctions. To avoid such sins he must observe the five Samitis. Now the IRIYA SAMITI of the second group reminds a monk to be cautious while moving about. Second BHASHA SAMITI reminds a monk to be cautious regarding the words to be spoken of. The third ESHNA SAMITI in which are concluded the rules regarding the selection of place for staying, taking of food, clothing and inspecting ot receptacles that which are necessary for an ascetic The fourth is ADAN BHUNDAMATTA NIXEPANA SAMITI in which are the rules for inspection of things which an ascetic keeps for his permanent as well as for his temporary use The fifth one is PARITHAVANIA SAMITI in which are the rules as to how the used articles, dirt etc., can be disposed off.

The three Guptis are so to say doing the work of safeguarding an ascetic from thinking, talking or doing anything wrong which would harm his or her conduct. MANOGUPTI the first of the three Guptis of the third

group is pertaining to heart and mind, that is an ascetic should stop from thinking or desiring those activities which are by nature non-spiritualistic The second VACHAN GUPTI is pertaining to the science of speech, that is an ascetic must have control over his or her speech and should not indulge in those words or subjects which hamper spirituality. The third is KAYA GUPTI which is pertaining to body, an ascetic should restrain himself or herself from negligent physical activities and indulge in those which help promote spirituality In short these thirteen vows are very important and the Jain monks and nuns are supposed to observe them in toto even at the cost of their lives. Now we shall see the other necessary twenty points besides many other small rules which are required to be observed by the Jain ascetics over and above the fundamental thirteen ones.

1. According to Jain philosophy it is believed that life is in earth, water, fire, air and in the vegitable kingdom, hence Jain ascetics cannot kill those lives nor approve of such killing nor they can induce any one to kill them.

2 Come what may the Jain ascetics can never tell lies for their own safety under any circumstances, neither they can speak out the truth which is offensive by nature and which is harmful to others as well as that which hurts the feelings of others.

3. They are banned from giving any kind of evidence in a court of law.

4. All their meagre possessions are solicited. In Jainism unsolicited articles are considered to be a theft.

5. To observe complete Brahamacharaya they are prohibited to touch a woman nor they are supposed to talk with a woman when she is alone, and for nuns vice versa.

6. They cannot keep money with them, neither they are supposed to induce others to keep the same on their behalf in any form including gold and silver. They cannot even get utilised wealth of others to serve either their own purpose or anybody's else.

7. They are not supposed to stay in places like muttha, temple, upasraya or in places specially built for them, nor they can stay in a place taken on ransom They cannot make a place their permanent abode.

8. They are prohibited to keep more than thirty yards of clothing at a time for their entire usage.

9. Generally the ascetics are to sleep on the woollen cloth (known as SANTHARA) spread on the ground.

10. An ascetic is not supposed to keep more than three vessels made either of wood or earth for bringing food and water from the householders (GRIHASTHAS) that too which is not specially made for ascetic but which a householder gives from what is made for himself An householder is also prohibited from making new for himself after he has given to an ascetic.

11. Whatever may be the circumstances Jain ascetics are totally banned from taking anything after sunset either food, water or medicine nor they can hoard them for next day as well as under no circumstances they are supposed to take food, water, clothing or medicine specially made for them or bought by somebody for them. The same rule may apply in the case of place, vessels and books, papers etc

12. They are not supposed to learn anything from a teacher who is paid by others on their behalf.

13. As such, they are prohibited from going to hospitals for treatment Even under trying circumstances not only that they cannot go to a hospital, they are not supposed to take even the physical help from a medico In exigence, monks and nuns get operations performed only at the hands of the fellow ascetics but in no case take any physical tending from surgeons or doctors for any type of operations. Ofcourse ascetics can take instructions and information from the doctors. They are allowed to solicit instruments from the surgeons for performing operations

14. To answer the nature's call ascetics are supposed to go out in the jungles or in the open places out of the town but never in latterins either specially made for them or in those of the householders,

15. They are not to sleep at day time in normal conditions but allowed to do so when not well or when on fast.

16. They are banned from taking any service for themselves from householders.

17. They are not supposed to carry on correspondence nor any kind of communication either through a householder or by post.

18 They cannot move about in trains, motor cars, plains or use any kind of transport, but to cover thousands of miles across the country every year on foot bareheaded and barefooted

19. Jain monks and nuns are considered to be the birds of passage as they are not supposed to stay at one place except during monsoon season for more than a month and nuns for two months (ill health and old age being exceptions), they have to move from city to city and village to village carrying all their clothes, their vessels and their religious scriptures on their own shoulders as they are not supposed to move about leaving their belongings in custody with the householders to be taken care of by them nor they are supposed to take help of the householders while carrying those along with them.

20. Lastly they can never get themselves shaved by razors neither at their own hands nor at the hands of the barbers but have to pluck out the hair of their heads and beards by their own hands or get them plucked by other sadhus but never at the hands of the householders. Use of depilatory is totally prohibited

Thus a monk on entering the order should strictly observe all the injunctions and in order to free his or her soul from Karma-matter must observe UTTAMA-DHARMA which consists of virtues like forbearance, purity, straightforwardness, veracity, restraint, austerities, chastity, freedom from attachment to anything and so on, which helps an ascetic to realize sanctity. Furthermore it is necessary for an ascetic in order to remain on the right path to perfection and to annihilate the Karma, he or she should bear cheerfully all that which trouble or annoy. There are such twenty two PARISAHAS (troubles) which an ascetic must endure unflinchingly as hunger and thirst, cold and heat, illness, ill-treatment, emotions and all sorts of trying occurrences. It is said in Jain scriptures:

उण्ह च दंसं चऽहियासएज्जा ।
सुब्भिं व दुब्भिं व तितिक्खएज्जा ।

"That is to endure peacefully heat, cold and even to take calmly the stings of poisonous animals."

"And to be impartial or dispassionate in smells either good or bad."

In this way a Jain ascetic is supposed to regulate his or her conduct void of every form of physical comfort and keep himself or herself merely alive for the gain of spirituality for himself or herself and instill the same into others without

harming any living creature. These are the principal rules to be observed besides many bye-rules and regulations in toto by Jain ascetics as prescribed by Lord Mahavira and those monks and nuns who observe them correctly in thought, speech and action are considered to be the true Jain ascetic followers of Lord Mahavira,

Jainism and Common Householders.

Here a dilema comes to the minds of the readers that everything is given for ascetics in Jainism but nothing for the common householders While giving the expository explanation enoding the above probleme, it can be said tnat Jainism is more than a formal religion. It is an all-pervasive way of life, guiding thought and action to a degree without parallel in the world. As such Jainism apart from Mahavratas and rules for ascetics has given rules for the householders too for the upliftment and betterement of their lives. Common people, however, should observe the five vows which are same as five Mahavratas, so far as their conditions admit; these five vows of the common people are termed "ANUVRATAS" or the small vows. To explain, not to kill any living creature requires the greatest caution in all activities, considering that nearly everything is believed to be endowed with life Endless rules have been laid down for ascetics which aim at preventing the destruction of any living

creature. But. if a common householder were to observe those rules he could not go about his business; he is therefore, obliged to refrain only from intentionally killing living creatures, be it for food, pleasure, gain or any such purpose So it is with the remaining vows; their rigour is somewhat lessened in the case of common householder. A common man, may follow a more rigorous practice by taking twelve vrattas or regulations of conduct. E. G., He can limit the distance for moving about in this or that direction, abstain from engaging in anything that does not concern him, may set a measure to his food, drink and the things he enjoys, avoiding besides gross enjoyments. He can do "SAMAYIKA", a vow by which a common man undertakes to give up, at stated times, all sinful activities by sitting himself down at a quiet place and meditating on holy things and so on. Besides these, many small vratas are also shown for refutation, abstinence and penance which are termed as small vratas or the rules by the observance of which, one is sure to improve his or her innerself and gain thereby everlasting peace and happiness Ofcourse the exceptions to the vratas should be to the minimum

Most of these regulations of conduct for laymen are intended to make them participate, in a measure and for sometime, in the merits and benefits of monastic life without obliging them to renounce the world altogether. Thus it is evident that lay class are not considered as

outsiders or as friends and patrons of the religious ascetic order, their position was, from the begining, well defined by religious duties and privileges. The bond that unite them to the order of monks was an effective one. The state of a common man is preliminary and, in many cases preparatory to the state of a monk. It cannot be doubted that this close union between ascetics and common people came into offing by the similarity of their religious duties differing not in kind, but in degree, has enabled Jainism to avoid fundamental changes within and resist dangers from without for more than two thousand years and as per the words of Lord Mahavira, "It will continue to remain thriving for twenty one thousand years though with many ups and downs.

The worthy man who is keenly interested to know the principles of religion and who has full faith in them, who with the help of his abilities beautifies his knowledge becomes ultimately happy by the attainment of salvation. Householders, whose gloom of ignorance has been dispersed by the light of knowledge, and who have full faith in the True God, Religion and the Preceptor, who do never fear and are strong in self-cofidence and have their steadfast gaze fixed on salvation, never get perplexed even though the vessel of their life be tossing over the restless waves of the sea of worldliness. For this the householders should always have the company of the good, exercise

self-control by ever practising Truth and other virtues and purify their persons by bathing in the sacred waters of continence. Nodoubt the soul feels pain in performing the several kinds of external and internal austerities; but wise and virtuous men, by the peculiar combination of knowledge and deed very quickly break through the bondage of Karma and become free for ever Thus austerity turns out like earnest money for all-round welfare and is the source of happiness that salvation brings.

A householder who is a traveller on the path to salvation, and discards the four passions, anger, arrogance. illusion and greed; and who accepts the four inexhaustable ways to salvation, Right Knowledge, Right precept, Right Character and Austerity, is ever attended by the quality of Right perception, and the lamp of wisdom lights up his path, strength of character affords him constant support and fear itself flees away from him in terror. The abode of that man is filled with unimaginable bliss, who constantly carries in his heart the noble message that comes from the mouth of God and which enhances pure happiness, needs no other ornament to decorate his body as he always wears a necklace of the precious gems of virtues, of faith, forbearance, modesty, gentleness, truth, reverence, simplicity, equanimity and purity

In order to reach this state a householder should be a firm believer in the doctrine of SYADAVADA, one of

the great doctrines of Jainism, which does not make a man obdurate but simple and increases in him the stock of harmless cheerfulness. "Know, ye wonderous is the strength of that cheerfulness, and its power of endurance–this cheerful man will do more in the same time, will do it better, will persevere in it longer than the sad or sullen." A householder, is a seeker after truth and desires to be freed from the cycle of transmigration, should take refuge in the doctrine of ANEKANTAVADA." Two men pulling a piece of rope in opposite directions, the rope breaks in two, both the men are sure to fall. If one of the two men slackens his hold, not he but the other man falls. Likewise, the believer in Syadavada takes no part in disputes, and thereby achieves victory Acharaya Tulsi has many a time proclaimed," A short letter sounds long when placed before a compound letter, then will not he who is a father, be himself a son in relation to his own father ? That which supports one's opinion contradicts another's ? " The man who realises the relative aspect of things, as in these cases, never treats this Jain doctrine with neglect." Follow the doctrine of Anekantavada which pervades the whole universe, which is at the root of all worldly dealings, which is practised by all, men, women and children even in their daily activities, which reconciles different ideas and which is dear to all classes of great philosophers and is the grand trunk road to salvation.

Jainism stresses more on the improvement of thought because it considers thought to be always the parent to the act. Now if one entertains good thoughts one is sure to act wisely and for this, one should have absolute control over one's own mind. Even Rishi Valmiki has said in Ramayana, "Forbearance is an ornament to men and women alike: Forbearance is charity, forbearance is virtue, forbearance is sacrifice, forbearnce is fame, forbearance is righteousness; in fact the entire world rests on forbearance" One is not supposed to achieve this sort of control in a day by simply wishing for it, but gradually if one takes up into one's heart to have it with a firm volition and acts for that in the right direction, a time will come when there will be hardly anything that can irritate either him or her, and nothing, that can impel one to anger, instead one is sure to get a matchless brightness and charm of nature and disposition, a brightness and charm one could scarcely imagine, a buoyant, cheerful, hopeful and sunny nature that will bring not only joy, beauty and power for one's own self but much hope and inspiration for all the world. An experience of a gentleman which I mention here will be of interest to the readers: Once an elderely gentleman, distinguished for his youthful nature and energy, was asked what he used to preserve these qualities in him. He replied cheerfully, "I used for lips, Truth; for the voice, Prayer, for the eyes, Pity, for the hand, Charity; for youthful appearence, Uprightness and for the heart, Love."

Here the literary sentence, "As a man thinketh in his heart, so is he." The 'Is' part is his character. Jainism contends that character is the sum-total of his habits which are formed by conscious acts preceded by thoughts. Hence, in abridgement we can say that good and wise thoughts are necessary for a great and strong character which is a diamond that scratches every other stone. Thus he who follows Truth and Non-violence (SATYA and AHIMSA) the highest ideals of Jainism nay, of every life, is sure to find himself eventually at the gates of paradise. Life is not, for mere passing pleasures, but for the highest unfoldment that one can attain to, the noblest character that one can grow, and for the greatest service that one can render to the whole of humanity. In this the only real pleasure lies He who enquickens himself to find that by short cuts, will inevitably find his last state always worse than his first, and still continues to proceed upon the same paths he will never find real and lasting pleasure at all.

The springs of life are all from within. This being true, it would be well for every soul to give more time to the improvement of innerlife rather than to the achievement of worldly gains, as there is a great deal of unmapped country within us. There is nothing that will bring us such abundant returns as to take little time in the quiet to contemplate each day of our lives. Everyone needs this to get the kinks ont of one's mind and subsequently

out of one's life: everyone needs this to see clearly in his mind the things on which to concentrate and focus the thought-forces; everyone needs this to keep continually the conscious connection with the soul' finally everyone needs this in order that the rush and hurry of everyday life does not keep one away from the realisation of the fact that the spiritual life and power is working in and through all and which is the source of one's power. The kingdom of real bliss is to be found only within and if this realisation of the fact comes in our real selves, spirituality becomes a living reality in our lives. It is this oneness with the soul that will bring us ever increasing wisdom, insight and real power. It is this oneness with the soul that is the essence, indeed the sum and substance of Jainism. Religion will only be a true religion when it influences every act and every moment of our everyday life otherwise it will be a religion only in name.

The religious atmosphere in the home is the major formative factor in moulding a child's character, which in later years even he is to break away from his religious moorings by salacious worldly pleasures, the influence of of an early religious training will be indelibly lurking in him and guiding him, without his knowledge, along the path of justice, honesty and virtue. Some say their social virtues are the products of their enlightened social sense and civic responsibilities, but at the same time they forget that the back ground for such an attitude of theirs is

prepared only by the religious instincts that have vaguely dawned upon them. It is not only Jainism that teaches us to improve the Self but is taught by all prophets, saints and sages in the world's history, whatever the time, wherever the country, whatever the religion, whatever the minor differences may be found in their lives and teachings. In regard to self-improvement they all agree as that being the kernel of a hnppy and peaceful life.

Now in order to have this improvement and a sense of conviviality in a right direction one has to come often in contacts of those saints and sages who are carrying with them the lamp of pure knowledge and the stout staff of renunciation and who have fearlessly crossed the fearful forest of worldliness, who have far advanced on the path of salvation and who have done much for the betterment of humanity, are the real ones who can show us the right path and guide us all to our goal. They are the real teachers so to say from whom we can learn what is real faith and who can save us from drowning into the vast sea of ignorance by giving us the right kind of knowledge. Everyone is desirious for the development of his or her life then what is this spiritual development ? It is an all increase of virtues in one's own life and to have them manyfold, restraint and labour on one's own part are essential. There is no aecomplishment of spiritual power without perceptible conduct. After all there will not be speed in spiritual development without the improvement in one's own thoughts.

There is one fine maxim in Jainism necessary to be followed by every soul who is keen of having peace and happiness and that is, "MAITTI ME SAVVE BHUESHU VERAM MAJJA NE KENNAIE" that is to love and to keep friendship with all, enmity with nobody in other words love all hate none. In a compendious form it can be said, "Jainism apart from being itself a living religion today it is in itself a life's code." "Jainism has while dealing with all the subjects in a masterly way shown us the best socialism, Jainism has no better ideals than Truth, Non-violence and renunciation (SATYA, AHIMSA and TYAGA), hence nobody can deny the perfect and scientific accuracy of Jain ideals which are without any doubt the best and if followed in our daily life one is sure to be easy and thereby become the possessor of real contentedness."

Terapanth, Its Origin and Reasoning.

"Whenever Dharma decays and when that which is not Dharma prevails, I manifest into myself. For the protection of the good, for the destruction of the evil, for the firm establishment of the national righteousness, I am born again and again" So says -'Bhagavad-Gita'- and never was any prophesy conclusively vindicated than this, by the appearence of Sant Bhickhanjee.

The fact that there existed at the time many ascetic orders which had originated from the imperfect understand-

ing of Jain scriptures and Jain philosophy, really they had all become victims of lithargy and were unable to observe the principles correctly. The result of this, the ignorant masses, seeing the inertness, stopped revering the sadhus and started loosing faith in religion, not only that but they began to forget the essence of real Dharma. Unless a saviour was born for the purpose of re-establishing the faith of the people in the true religion there was danger of Dharma being completely ignored. Thus it was that Bhiekhanjee was born

Being himself a staunch follower of Truth and having full faith in the Jain doctrine, he after initiating ranged himself in the ascetic Order known as "STHANAKWASI" which was a prominent one at the time, began to learn and understand the Jaina scriptures in its true form in order to find out the true cause of irreligion among the people of those days Swamy Bhickhanjee being a saint of mettle destined to cut a figure achieved mastery over the knowledge of the Jain Sutras and various other commentaries which contained the most meticulous and microscopic examination of the phenomina of matter and spirit, evil and good, duality and oneness. with a power of analysis and introspection, utilising his passionless thoughts and his unparallel wisdom. He found to his utter surprise the real cause of loss of faith in religion of the people to be the lithargy and easygoingness among the ascetic orders. Sadhus never adhered to the principles of the Jain scriptures.

They used to preach one thing and practised another. As a doctor, Swamijee felt the pulse of the order to which he belonged and in order to eradicate the neglect of religious observances on the part of sadhus entreated Swamy Rughnathjee the then head of that order to overhaul the whole system of the institution and to make it mundified, healthy and praiseworthy and pulled his weight. But, due to the complete entanglement of Swamy Rughnathjee into the coils of easygoingness, nothing was done. Thus Swamijee, in order to bring to the people of the world the True Jainism and to champion the cause of Truth and Non-violence among the people, one day washed hands off that order and initiated himself de nouveau according to the Jain tenets As example is always better than precept, and in order to fulfil his mission, Swamijee practised the principles in its strictest sense and started acquainting himself with other faiths by examining and studying them minutely.

Swamijee started preaching the doctrine of Truth and Non-violence and began removing the ignorance of the people by putting before them the true principles of Jainism as they were in the scriptures. Oneday it so happened that a local poet, seeing about thirteen followers of Swamijee gathered in a conference, shouted as a nomenclator the name "TERAPANTH" taking into consideration the number thirteen. When Swamijee came to know of this, seeing nothing of importance in numerary,

he proclaimed with joy, "Oh, Lord Mahavira, it is Thy Path, I being only its follower." In this way the Order of Swamijee rather of the Lord Himself, was baptised as "TERAPANTH." The choice of the word Terapanth itself emphasises the truth that Dharma was to be understood not as a set of dogmas but as a way of life for all those who come under its shade. Good deeds need no show. Desciples and followers began to increase and numbers augmented according to its own unique momentum. Hence, the emminent Terapanth of today comprising of hundreds of ascetics has spread throughout the length and breadth of the country. It is nothing but the enormous shape of its infancy. Its exordium took place at Rajnagar a town in Rajasthan, its seeds were sown at Bagdi a village in Rajasthan and it came before the world in its infant stage from the village of Kelwa in Rajasthan on the full moon day of the Hindu month Ashada of the Vikram Samvat 1817, with a ray of new hope and light.

Swamijee correctly decoded the difficult and complicated words of the scriptures written in Ardha Maghdhi in simple language which contain nothing contradictory to the tenets of Jainism for the common people to understand what is true Jainism and realise the importance of practising righteousness or true Dharma in the correct manner instead of ignoring it. As a prudent saint, Swamijee reasoned that charity and compassion are only

spiritualistic, when they are non-violent by nature and are void of Raga and Dwesha (passion and enmity), otherwise all charity and compassion are social. Jainism believes into the worship of the qualities of Atma, hence it stresses much more on the worship of GNAN, DARSHAN, CHARITRYA and TAPA, that is Knowledge, Belief, Conduct and austerity which are the qualities of Atma. As Terapanth stands for spirituality, and propagates that cult among the masses for their happiness, it does not according to real Jainism believe in idol worship as there is nothing spiritual in it After all what is an idol ? It is nothing but an imaginary form carved out of stone or marble or metal and which is a senseless object having no qualities of Atma as stated above. Thus Terapanth takes an idol to be an idol in every sense of the word but not identical to that of the Lord, The Preceptor or that of the liberated soul. Ofcourse Terapanth contends, an idol can be considered as an instrument of spiritual FLATUS for which it has least objection, for there are many instances in the Jain cannon that many souls have through the medium of different objects liberated themselves from the worldly bondage but nowhere it is mentioned to worship or rather believe those objects as sentient possessing the qualities of Atma for the liberation of one's soul. One can very well understand this fact from UTTRADHAYAN SUTRA (one of the Jain cannon) where in is narrated why "KEVALGNAN" --- the perfect and the highest

knowledge -- was delayed to Gandhar Gautam Swamy till the Nirvan of Lord Mahavira. Gautam Swamy (the first desciple of Lord Mahavira) himself says in that sutra, "Those who are desirous to know the cause which impeded my achieving the 'KEVALGNAN', know ye, I was a staunch devotee of the Lord and was passionately attatched to Him, it was this strong physical attatchment which ultimately turned out to be the impediment in my way towards reaching the ultimate goal; instead of adoring the qualities of Atma, I honoured physical worship; instead of becoming a worshipper of the virtues (of Atma) of my Lord, I turned out to be an appreciator of His physical being; instead of the adorer of the sentiments of the soul, I turned out to be a protagonist of materialism; worst of all, I was all the way under the false belief that I was honouring the qualities of Atma by worshipping physical being." "Separation of the Lord was unbearable for me, and this inlonganimity was my weakness; for this very reason many young and newly initiated desciples readily reached their desired goal while I remained where I was." "Lord used to say many a times, Gautam, the wings of passion and delusion are spread over the whole of universe: it is rather difficult for thee to know what passion is and what are its powers; it can devitalize the age old restraint and the strength of enduring penance." "Those who have crossed the great oceans know naught that many a times their vessels get

drowned near the shores; there is a maxim that projecting eaves cover the rays of the sun and often it is the learned who give a shape of reality to that; Gautam, I tell thee again and again to throw off the passion for physical bodies which are momentary, advance in autology, see thy innerself rather than the external superficialities where there is neither Gautam or Mahavira nor the master or the desciple but there is that light divine which makes us see all alike."

"My devotees", continues Gandhar Gautam, "all the while I was under the impression that those words of the Lord were meant for somebody else, as for me, I was cocksure, I was free from all the worldly attatchments but Lord knew that physical attatchment for Himself was there in the remotest corner of my body." "The Lord in His last hours by sending me away removed my misunderstanding, my uncertainty and my physical love for Him." "The result, I was bestowed with long awaited unshaky knowledge "KEVALGNAN" Hence Terapanth wisely reasons and argues on the bases of the Jain principles rather of the commonsense that worshipping of the material objects and performing acts of violent nature (HIMSA) for their sake can never be considered by the wise as those of spirituality but only as those of ignorance. On the contrary those activities are considered to be harmful and will do nothing but hamper an individual's progress towards achieving spirituality and in turn JIVANMUKTI–final liberation In brief, Swamy Bhickhanjee summed up

the spiritual reasoning according to Jain ideology in the following few points:- (1) Absence of physical desire is spiritual religion. (2) To desire for worldly pleasures and material gains is no religion. (3) Toiling for luxury, elemental pleasures, sensual appetite and corporal creation is not in the least a spiritual criterion. (4) Paths of mundane existence and absolutism are altogether different. (5) Religion or irreligion cannot be decided simply by gesticulations. (6) Effect of activity takes place at the time of performance of the activity but not before or after (7) It is not spiritualistic to foster or cherish a non-initiated one for augmentation of vows, but is merely a part and parcel of one's own social duties Spirituality has no concern with giving and taking of PARIGRAHA (worldly possessions of all kinds) to somebody. (9) There is no religion in violence nor one can achieve spirituality by the help of violence. (9a) It is not spiritual to kill one for the protection of the other, to kill small ones for the sake of large ones and to perform acts and deeds of violent nature in the name of Lord, The Preceptor, the spiritual guide or under the garb of religion. (10) There will neither be religion by wealth nor by subvention. (11) There is no religion in oppression or extortion (12) It is daft to say, "no religion without violence" (13) It is spurious to preach morc of NIRJARA at the cost of little impiety in the same action. (14) Promiscuous religion – it is not correct to proclaim that there can be both spirituality and

irreligion in one act. (15) An householder is a receiver of charity but not spiritually qualified for it. (16) Victuals of an householder are for social obligations hence not proper to consider them for self-realisation. (17) Austerity is for self-realisation, but breaking of fast or feasting after self-mortification is not self-realisation but actually a social responsibility.

Swamy Bhickhanjee preached in the same vein as Lord Mahavira by taking a sloka of the Sutra ;

"सव्ये पाणा, सव्ये भूया, सव्ये
जीवा, सव्ये सत्ता ण हन्तव्वा, ण
अज्जावेयव्वा, ण परिघेतव्वा, ण
परितावेयव्वा, ण उद्वेयव्वा,"

"None wishes to die, each and every creature however small or big is desirous to live or exist according to its own fashion; but today people do not consider anything wrong or sinful in killing small ones for the sake of their existence, nor even hesitate to eat flesh for the invigoration of their bodies" Hence Swamijee said "It becomes the religious duty of each and every individual to safeguard the privilage of others to exist." Doctrine of not to kill instead of to save is superb in Jainism, in the activities of to save doctrine, some way or the other excitement or violence becomes inevitable while in those of the doctrine of not to kill, there are no such shortcomings, on the other hand in this doctrine one has to control much more rigourously over

one's own desires." Terapanth has rationalised the principle of Ahimsa according to the real meaning of it. Swamijee said that the meaning of Ahimsa is 'not to kill' which does not put stress on saving animals in the name of Ahimsa, one may save animals for humanitarian reasons by means of money One may call it true Ahimsa, if you can convince the killer, not through money but by converting him to the belief of Ahimsa and make him Ahimsak, and leave off killing in future. Thus by the change of heart that is by changing one's ideas in the right directions, the wrongful and harmful things will automaticaly die out. Spirituality is not in extortion but in change of heart, it is not a marketable item which can be purchased but lies in the right directions of the self, spirituality is in austerity and not in the pleasures of the world. This meaning of Ahimsa as per true Jainism shown to us by Swamy Bhickhanjee has given a rude shock to many Jains of different sects, it has shattered all their age-old belief and self-conceit as the saviours of the tortured animals.

Those who believe that God is the creator of the world to satisfy the animal cravings of human beings and their religious duty is limited to Sunday Church, everyday temple or Friday Mosque-going. Similarly many of the Jains believe that God has given them money so that they can enjoy the good things of life, and their religious duty is limited to saving the lives of a few animals and occasional fasting. But in their hearts they are as bad sinners as any

money-grabbers, destroying the happiness of many fellow beings in order to amass riches for themselves.

Ahimsa as Swamijee showed means "not to kill". It does not mean "save from death" No power on earth can save all the fishes, animals and insects from devouring each other. One cannot change the natural law of big fish eating smaller ones or cat killing mice. But one can save one's soul by not killing or harming others

By giving up eating of the sweet fruits, we have brought a kind of control on our sense of taste, and which will nodoubt help us to be released from the bondage of the sense of taste, but it will not benefit the sweet fruits in any way. Those sweet fruits will be eaten and enjoyed by some others with which we have no concern, but we have advanced a step onward in selfcontrol by curbing the desire of eating away the sweet fruits By refraining from killing we save our souls from sinning, but we cannot stop by it the every day slaughter of animals But by advancing the cult of 'not to kill', the slaughter of animals will be lessened automatically On the other hand the principle of 'saving the animals' will surely need money, power and coersion, which will ultimately end as I have already said in Himsa or killing Thus the ignorance of the real meaning of Ahimsa as not to kill has resulted in self-deception among the votaries of Ahimsa As for lay people the teaching of Lord Mahavira seems to be quite appropriate. He says.

पावाउ अप्पाण निवट्टएज्जा
सय न कुज्जा न य कारवेज्जा
करंतमन्नपि य णाणुजाणे
निउजमाणे उ करेइ कम्मं
णिव्वाणमेयं कसिणं समाहिं ।

"Refrain thyself from sins, do not sin thyself nor get it committed by others, do not consider it good of the one who commit sins, the one who encourages others to commit sins or the bad actions is actually the sinner himself, in this is the Moksha or the ultimate bliss."

With this gospel of Truth and Non-violence as proclaimed by the Omniscient Lord Mahavira ever cherished in his heart, Swamijee moved from place to place as a reformer and he being himself a strict disciplinarian, and never sparing in its pursuit, started eradicating the bone of contention among the sadhus, usage of making desciples in a manner one likes and the inertness of the ascetics. Swamijee was very peaceful at heart and was never in white heat but was equally or even more pungent for lithargy in discipline and for non-observance of ascetic principles. A maistro in logic and of the knowledge of the Jain Sutras, Swamijee was able to soften a stony hearted by thouroughly convincing him and by driving out from his mind any type of increduality with patience, mercy and tolerance. To the most invidious, he was patient and clement. Nodoubt Swamijee as a promotor of Truth had to pass through hot

waters, but he took the bull by the horns. Those hindrances never threw cold water on his zeal but made him remain propulsive in his mission to SUSTINERE veraciously the cause of Truth and non-violence expounded by Lord Mahavira. Swamijee had a robust faith in the ultimate victory of truth There was to his mind no halfway between Truth and Non-violence and between untruth and violence. Swamy Bhickhanjee as a warrior of Truth, was not afraid of opposition which he rather held, as blessed for the one who is moving for the right cause. Opposition had no terror for him. It was just friendly to him as regarded by the great saints of India. Hindrance is at any time blessed for a saint who has dedicated his life for the cause of Truth and Non-violence. Impediment is not only friendly, is the truest of friends; it helps us against ourselves; it ever gives us new chances, new hopes. It is like sleep, a good restorer. Thus Swamijee regarded opposition as a harbinger of victory and as putting the last seal of approval upon the cause for which he lived his saintly life.

As per the laid down maxim, "where there is good, there is evil, where there is Truth, there is opposition". In this way Terapanth had also many impediments in its progress and due to antagonism, it has even today many non-conformists say, "Terapanth has no charity or kindness and preaches to the people not to perform activities pertaining to charity or kindness, and that Terapanth observes

Lord Mahavira the Absolute to have erred." This is nothing but a concrete example of ignorance and a type of hollow propaganda, Terapanth believes as it has always believed that there will ever be in the world two types of activities for one to perform. One spiritual and the other social. Those activities which are pertaining to Self and which are void of Raga and Dwesha are for final emancipation while rest of the activities are social and which are required to be performed by an individual for one's own mundane existence. One has to live in society and if an individual under one pretext or the other fails to perform one's social obligations taking to have nothing of spirituality in them, will not only be failing in morally towards society but will not be well spoken off in it. As ascetics have nothing to do with worldly affairs, Terapanth ascetics only show by their preaching the correct way to secure final emancipation from the pains and sorrows of the world. Terapanth never bars anyone from what he or she is doing, but in order to wipe away the seeds of ignorance from the masses, shows the Truth, what is spiritual and what is social. And if the ascetic preachers of Terapanth try to muddle in the everyday social affairs of common people, or try to commit activities for their own name sake, as well those common people fall short in performing their social and human obligations, I would not hesitate a moment to say with emphasis that from that day they would be ceased from being termed as the true followers of Lord Mahavira but will be considered worst than murderers.

Lord Mahavira did erred, but when ? Certainly not after he had achieved Absolutism or the perfect knowledge but when he was in "CHADAMASTA AVASTHA" that is in the state of an ascetic before attaining "KEVALGNAN". Here some might say that Lord Mahavira over and above an ascetic had three kinds of Gnans-knowledge from birth other than "KEVALGNAN" which fact is stated in Sutras then how can we say that Lord Mahavira erred? No, such is not the case, he was nodoubt a superior ascetic having three kinds of knowledge, but he was not totally free from the bondage of Karma and that he was apt to err. We shall now see this in detail as it is interesting. It is said that Lord Mahavira out of affection (Raga) for His desciple Goshala used His own soothing energy (SHITAL LESYA) to circumduct the effects of dynamic energy (TEJU LESYA) which was used on him by Rishi Vaishayan. This act of kindness was performed out of the feelings of Raga (affection) for Goshala and is considered as an error on the part of Lord Mahavira.

This error was committed by Lord Mahavira during the ninth year of His wandering, when He was entangled into the coils of eight Karmas and when He was in the sixth GUNTHANA (stage) of the fourteen GUNTHANAS (stages) shown in Jainism for one's final liberation. The sixth Gunthana as stated in the Sutras, is the stage where one is apt to commit errors, inauspiciousness

and there exist every chances of violence to self, others or to both, hence it is not completely void of Himsa (violence) Thus the general usage of personified energies is Himsa and that the user dying without atoning for it is considered to be VIRADHAK – a non-deserving or unbeliever whereas the one who atones for the usage of energies before death, is believed to be an ARADHAK deserving one or believer and a pilgrim on way to BEATITUDO.

By studying carefully the different questions put by Gautam Swamy the first Gandhar of Lord Mahavira, as well as the answers and explanations to those questions by Lord Mahavira as given in the ANGAS (Jain fundamental cannon) we, in conclusion come to the following catagorical points. (1) A non-illusive never experiments with energies nor uses them. (2) The usage of energies is Himsa (violence) (3) Usage of energies for the sake of satisfaction of one's own curiosity or for the enhancement of one's knowledge is also Himsa as well as an error or carelessness on part of the user. (4) An user of energy who die without atoning for its usage is considered as a VIRADHAK, un-believer).

Swamy Bhickhanjee was not wrong in saying that Lord Mahavira erred as far as spirituality was concerned. Now taking into consideration the above facts, Swamijee reasons, "It is not wise nor correct to say that Lord

Mahavira destined to be a Tirthankara escaped the sufferings for the sins caused by the usage of energy where other common ascetics have to undergo for the same minimum, three kinds of sins and maximum five." "Further how on earth the usage of energy for compassion is believed to be non-violent, when it has clearly been stated in Sutras that the usage of energy for the enhancement of knowledge or for hindering other person's energy is nothing but violence ?" Swamijee in arguing further says. "There is no specific mention in any of the Sutras of Mahavira having erred or of His having taken atonement; but it is beyond imagination to believe that Lord Mahavira did not required atonement or have not atoned himself for an act which was against spirituality and by nature a violent one. "We can gather many such episodes where full detail of erroneous acts of the ascetics is given, but nothing is said about their atonement for the same. It is mentioned in the cannon that all such ascetics have reached final emancipation; so naturally, they must have atoned for their erroneous acts otherwise they could not have reached soul enrapturing happiness

Lord Mahavira Himself has said, "The experiment on energy is always performed when one is in an erroneous or unjust stage and when one forgets the accomplishment of spirituality." Hence the failure of devotion to spirituality and carelessness is not an error, then what is it? Therefore

I say, what new coinage Swamy Bhickhanjee brought into currency by saying, "The usage of energy by Lord Mahavira was an error?" "This subject is nodoubt pungent" so says Swamy Bhickhanjee, "but it is Truth" and he further enjoins, "we must accept what is accurate and precise. "Lord Mahavira was the preceptor and our reasoning should always remain sincere and steadfast towards Him with full faith in His words " "He has, by austerity, non-violence and Truth achieved the ultimate bliss, then, why should we suspiciously reasoning and arguing one of His past incidents try to shield what is Truth ?"

Rules and Regulations of Terapanth.

Due to Swamijee's superb knowledge and unique foresight, unalloyed policy together with a strict code of discipline, the Order became potent, strong and a powerfull one. After sixteen years of watching and examining he nominated Swamy Bharmaljee to be his successor. Swamijee gave to his sadhus and sadhvis number of inestimable rules in the form of a constitution of the Order. Some of the important ones are given here. (1) The Order of Terapanth will remain under the control and leadership of one acharaya only. (2) It should only be the right of acharaya to hold desciples. (3) Initiation should take place in the name of acharaya and that too after proper investigation, examination and after receiving proper written permission

of the relatives of the person who is going to be initiated. (4) Moving from place to place, staying at one place in the monsoon, religious manifestation and spiritual publicity etc., are to be carried out as per the instructions of acharaya. (5) It should be the reserved privilage of the acharaya to nominate his successor. (6) All the religious books, papers etc, should remain under the control of the acharaya and be treated as the property of the Order

Swamijee became the pivot, commanding love and affection of his desciples. They heartily welcomed those rules because they were all desirous to have someone strong and able to form for them a code of rules in a systematic form for the effective control of the Order. Swamijee also commanded the respect, honour and reverence of the common people too for giving them a worthy and unique spiritual institution which alone can shape their thoughts and mould their lives in Right directions. In this way Swamijee gave a death blow to the deep-rooted voracity of having individual desciples by each member of the Order according to his own choice. Swamijee formed these rules for his Order with only one motive, that is to arrest the increasing tendency for division and sub-division of the Order and to enable his desciples to observe correctly the Mahavratas and the rules of conduct as expounded by Lord Mahavira in these modern times where material gains are much more valued, and not for any kind of personal gain

or achievement. As such Swamijee was deadly against the entertainment of sectarian or communal ideas.

Swamijee as a poet touched the hearts of his followers, as a religious head, spiritual guide and an able acharaya reached their minds. By giving such a wonderful ordination, Swamijee created an atmosphere of admonition. In reality, his rules and pieces of advice turned out in course of time to be indelible and which have become a priceless treasure today. For the knowledge of the readers some of them are given hereunder (1) Observe the rules keeping your ownself a witness. (2) Donot follow the Order with suspense in the mind. (3) Never entertain wilfulness. (4) Observe perfect discipline of the Order. (5) Inform atonce to the acharaya and to none else of any doubts regarding anything in your mind. (6) Believe with faith and deliberation what acharaya says from time to time, as well as the new rules that acharaya forms or makes modifications in the existing ones for the effective control and benefit of the Order. (7) Never muddle with the affairs of the acharaya. (8) Remain in the Order with mutual love and affection. (9) An ascetic is always concerned with the conduct, keep constant relation with it and have no concern with individuals. (10) If you see any fault in any one, remind him about it or inform the acharaya but never divulge it out to anybody else. To say in the words of acharaya Tulsi, "Never conceal or smother a fault nor spread it."

(11) Always honour with quoad the seniors and behave gently with juniors. (12) Always have equal distribution in daily routine work. (13) Always eat, drink and wear what comes to your share – – – sit and sleep at the place alloted to you and always be content with your share. Remember a contented mind is a contented feast. (14) Food should be brought from the householders in groups and then to be divided equally as previously arranged among the desciples. For example there are ten sadhus and five chhappaties are received, give to each one half It should not happen that five may share and the remaining may go hungry. (15) Always attend to indisposed desciples of the Order cheerfully without grumbling and selfish motives. (16) Always try to augment healthy relations between the acharaya and the Order. (17) Desciples should consider the benefit and loss of the Order as their own. (18) Always be the well wisher of the Order and never speak ill of it. (19) Never form individual cliques. (20) This Order is for all – – honour it – – take it as your own and go on discharging your responsibilities. (21) Do as acharaya directs. (22) Divide equally among the desciples weight of the religious books, papers etc., taking into consideration the age and health of the individual desciple. In this way Swamijee reformed and regulated the Order in a proper manner and shouldered the entire responsibility on acharaya for the safe conduct of the Order keeping always in mind the Jain Scriptures. One

day Swamijee was questioned, "How long this Terapanth will thrive ?" Swamijee immediately avered like an augur, "It will go on thriving and will have no hitch whatsoever till its conduct and behaviour remains uncorrupt."

Going through the above rules Terapanth can easily be taken as the best example of socialism rather a wonderful combination of dictatorship and socialism It is rather difficult, nay, impossible to get an equipollent sample of it any where. It would not be an exageration if this institution may be held as an unprecedented one in the annals of the religious Orders. Indeed this two hundred year old socialism is a model gift to the present generation from its founder Swamy Bhickhanjee.

Festivals.

Like other Faiths Jainism has also festivals But they are all spiritual They celebrate every year, apart from other festivals like anniversary of Lord Mahavira, Ahimsa day etc., a big spiritual festival lasting for eight days and is termed, "PARUSHAN PARVA". The eighth day is an important and auspecious one and is termed "SAMVATSARI" the day on which practically all Jains observe fast and pass the day in self-mortification. This festival reminds every individual to become forgiving and inoffencive. Jains celibrate all their spiritual festivals by meditation, austerity and self-mortification, Terapanth

apart from celebrating the above festivals, observes three more functions every year All these three functions are termed, "PAT MAHOTSAVA, CHARAM MAHOTSAVA and MARYADA MAHOTSAVA" Each one has its own importance

Pat Mahotsava.

This function is celebrated to mark the day on which the living acharaya was taken in as the head of the Order Like other functions the date of this function is not fixed The day on which the acharaya takes charge of the Order, automatically becomes its date. Every year on this day, acharaya retrospects the work done in the last year and gives outlines of his future programme Other sadhus and sadhvis pay their homage to him.

Charam Mahotsava

This function is in comemoration of Swamy Bhickhanjee, the first acharaya of this Order. Death of saints turn out much more valuable than their existence, as life is like a research field while death is its fulfilment. The Nectar of experiences acquired during their span of life comes to the people of the world as everlasting message under the shape of death. For this reason we say "High-souled people go on existing even after death" Swamy Bhickhanjee gave to his followers the Nectar of his experiences in the shape of his last immortal messages. On

this day all the followers including even the living acharaya sing in his praise and affirm their faith in him.

Maryada Mahotsava.

This function takes place in the first half of the Hindu month MAHA. It is also known as Magha Mahotsava. It is the day (two hundred years back) on which the historical constitution of the Order was completed. This function is attended by most of the desciples of this Order at any place fixed by the acharaya, where they all meet together and give an account of their year's work and take the new programme fixcd for them by the acharaya for the coming year. Not only this all the desciples are required to submit to the head of the order a complete diary in which is recorded the names of those people who have interviewed them and account of important events that might have taken place during the year; information regarding cloth, papers. medicine etc. solicited during their wandering and the names of the house holders from whom solicited; also detailed information of the route they have taken as well as the distance from one place to another and so on. In brief all the desciples are suppose to submit to the acharaya a detailed report of their day to day activity during the year of wandering.

On this day acharaya fixes different places for different desciples regarding their movement and their

programme during the monsoon season. Many meetings are held among the desciples for the exchange of thoughts on various subjects such as internal and external affairs of the Order, complicated matters of the scriptures, philosophical and literary subjects On this occassion several competitions are also held on subjects like poetry, essay-writing and elocutions. To be brief, this function becomes the centre of all the activities of Tera-panth. On this day acharaya reads out rules and regulations in the presence of all those who have gathered there from a two hundred year old paper written by Swamijee himself and all afirm to abide by them. A "HAJARI" is arranged in which all the desciples stand in front of the acharaya in order of their initiation and pledge to observe the rules of the Order. As soon as this function is terminated, all the desciples disperse and start for their alloted places.

Mode of Initiation.

As per the rule of this Order no ascetic can acquire any desciple of his own. All the desciples are taken as the desciples of the living acharaya. Due to this foresight of Swamijee this institution of ascetics has remained to this day as one unit comprising of about six hundred sixty sadhus and sadhvis as desciples of Acharaya Tulsi, the living acharaya of Terapanth today, lest it would have long been divided itself in various groups and sub-groups like other societies of different faiths. Acharaya first of all

examines strictly and investigates thoroughly the conduct, knowledge, temperament and sentiments of a candidate for initiation. Sometime it takes five to seven years for this. Those candidates who come out successful are initiated rest are refused Even the successful candidates are only initiated when they stand up in the presence of all those who have gathered for the occassion and give verbal accord that they are being initiated not under any compulsion of whatsoever nature from anybody but of their own ADLIBITUM. Not only this, but they are suppose to give to the acharaya a written acquiescence of their relatives duly endorsed by them that they have no objection for the initiation of the candidate. If a candidate has no relatives, the written permission is takenfrom the important persons of his acquaintances. In this institution there is no cogency of any kind nor ramming down of anything into anybody's throat.

As the principles of ascetism are very strict it requires strong will-power to observe them minutely. It becomes equally as easy as winking for one to observe them successfully till the end of one's life if self-control is successfully practised and this can only be done if one is initiated in the way and manner as described above. After initiation a little flaw in the conduct is noticed, other sadhus have authority apart from acharaya to remove him or her from the Order. A candidate after being initiated is also at liberty, to leave the Order if he or she

finds it difficult to observe the principles. Although it is written in the Jain codices that a candidate for initiation should be minimum a novennial in age, much more importance is attatched to the compatibility rather than age or race of the candidate for initiation. Due to the above strict rules of initiation, it is a credit to Terapanth that only two hundred were either expelled or separated from it out of about one thousand eight hundred initiated up to the present day. Number of two hundred cannot be taken as a very large one taking into consideration the unstable nature of human beings. Will it not be meritorious and praiseworthy for a university whose system of imparting knowledge being unanimously acknowledged as unique, where, in its one hundred ninety three years old history, a large number of persons have been successful ? And seeing the above mode cf initiation will it not be surprising rather foolish on the part of the Jain followers to stop a sober soul from embracing this most esteemed path of spirituality, when they themselves consider the very state of an ascetic tobe highly VIRTUOSUS and which they revere the most ?

Austerity in Terapanth

With regard to self-mortification Terapanth is not lagging behind. Many desciples have observed fasts from eight to hundred and eight days by taking only plain water and nothing else : Many others have observed fasts for six

to eight months by taking only the water that comes on the surface of butter-milk. Many other kinds of austerities mentioned in the Sutras are also being performed by the desciples and followers of Terapanth. Is not such a kind of austerity very surprising in this era of materialism ?

System of Imparting Knowledge

The system of imparting spiritual knowledge in this institution arranged by the acharaya himself is also worth studying No paid tutors are engaged nor they are in possession of any university degrees still they are not backward in the field of learning. According to its curricula. five subjects like grammar, religious scriptures, literature, philosophy and laxicography or history are the five compulsory subjects and art, astrology and one other language are the three optional subjects It is also necessary to learn one subject out of the above three. General knowledge is essential. The course is for eight years after passing the entrance examination which is a course of one year. As per the laid down rules examinations are held and successful candidates are promoted for higher studies. The medium of teaching is either Sanskrit, Prakrat or Hindi. In conclusion it can be said that the Jain doctrine of Truth and Non-violence preached and practised in its true form by Terapanth and which is one of the greatest solutions of the problems of human life, whether held by others or not, there is nodoubt the intellectual and spiritual achievement

of Swamy Bhickhanjee has made impression on the history of world thought.

My Impression of Terapanth and Its First Acharaya Swamy Bhickhanjee

Terapanth rather Jainism itself as so many people have said in terms of criticism, and as I repeat in terms of justification and praise, is a great golden umbrella which shelters many forms of thought, many practices and many approaches to that final emancipation the Jains call it, "MOKSHA OR NIRVAN." Swamijee tread the path expounded by Lord Mahavira, but his glory is characteristic in that he effected a synthesis, a harmonious adaptation of the doctrine of Lord Mahavira not drifting an inch away from Truth and made it possible for people with different equipments, with different heredities and different ideas to follow their own philosophy, but, at the same time, to aspire beyond that individual philosophy to that supreme revelation in which the individual soul becomes capable to reach Moksha, and is not differentiated from those interposed obstructions Terapanth believes in the unity of all religions because of its vision of oneness in everything. It is because the soul is one, it may assume different forms and the wise will see one soul under a variety of forms. The need of the moment is not one religion, but mutual respect and tolerance of devotees of different religions. We want to reach not the dead level but unity in diversity.

Any attempt to root out traditions, effects of heredity and other surroundings is not only bound to fail but is a sacrilege The soul of religions is one but it is encased in a multitude of forms. The latter will persist for ever Wise men will ignore the outward crust and see the same soul living under variety of crusts It can be understood fully by considering the flowers of a garden though differing in kind, colour, form and shape yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm and adds unto their beauty.

Lay people can never be strong enough to be entirely non-violent in thought, word and deed But we must keep non-violence as our goal and make steady progress towards it The attainment of freedom, whether for a man, a nation or the world, must be in exact proportion to the attainment of non-violence by each Let Terapanth, therefore, which believe in non-violence as the only method of achieving real freedom, keep the lamp of Non-violence and Truth ever burning bright in the midst of the present impenetrable gloom as I firmly believe, the Truth of a few will count, the untruth of millions will vanish even like chaff before a whiff of wind. Therefore lay people should remember in their attempt to achieve peace and happiness, that a human is one of the noblest conqueror who carries on a successful warfare against his own appetites and passions,

and has them under wise and full control, and digest well what Gandhijee said. "The last, best fruit which comes to late perfection, is tenderness towards unforbearing, warmth of heart toward the cold, philanthropy toward misanthropic" The true philanthropy is that buries not its gold in ostentatious charity, but builds its hospital in the human heart. And for leading a good life, an individual should keep in mind, one of the most important, but one of the most difficult thing for a powerful mind is, tobe its own master A pond may lie quiet in a plain; but a lake wants mountains to compass and hold it in Thus to be able under all circumstances to practice five things constitutes perfect virtue, these five are gravity, generosity of soul, sincerity, earnestness and kindness.

Swamy Bhickhanjee was one of the great souls who appeared during crises and at that hour of doom when the faith of people in religion was declining and when there was not enough courage left to acknowledge shame for our decay, the great sentinel came in bursting with the stuff of life and pressed the signet of eternity upon the unifying message of Lord Mahavira. As a saint, Swamijee had seen and understood every thing that had caused the then state of affairs; hence his intellectual awareness and craving for a rational outlook atonce experienced sharp indignation at the mediocrity of his fellow ascetics in the whirlpool of conflict and stagnation The ideals which he

gave were not for the satisfaction of his own fine intellect but meant for all who were inclined to look ahead. Swamijee remains as much modern today as he was two hundred years ago, for we have not yet passed the epoch in which he dwelt. His conscience was the conscience of awakened humanity at large.

The life of Swamy Bhickhanjee has an special appeal. I have more veneration for that character than for any other: That boldness, that fearlessness and that tremendous humanism. He was born so to say for the benefit of men. His only concern throughout his life was to make people understand Non-violence and Truth -- the teachings of Lord Mahavira which only can make men happy How can we ignorant, selfish, narrow-minded human beings ever understand the greatness of this soul ? And consider his marvellous brain, no emotionalsm, and that giant brain was never superstitious. He preached the teachings of Lord Mahavira to cultivate spirituality to have perfect concord in the orchestra of life. It is the spirituality which can burst open the doors and fling open the shutters of man's life and which can only maintain the inner harmony and poise of the soul which are essential elements for one's peace and happiness. Swamijee further said, "Have your mind crystal clear, free and as broad as the sky to have the Truth shine in it. Soft brained men, weak-minded, chicken-hearted, cannot find the Truth."

Nodoubt Swamijee was a supreme sadhu, a finest flower of the ascetics who tempered his lofty ideals with stark practicality. A saint of exceptional realism and practical acumen. Briefly, a great soul who will have a niche in the temple of the immortals and the memory of whom I am sure, will ever be cherished greatfully in the tabernacles of every human heart. Terapanth, which stands today for spirituality, Truth and worldbro--therhood rightly asserts, "The world is sick of the application of the law of the jungle." It is thirsting for the brave law of love for hate, truth for untruth, toleration for intoleration; if this law to regenerate men is not to rule the world, it is thrice doomed."

I entreat all to join me Saying,

" तमसो मा ज्योतिर्गमय : "

Oh ! Lord lead us from darkness unto light.

CHAPTER VIII

A Summary of the Diurnal Routine Work of Monks and Nuns of the Terapanth Institution.

Today in the world where materialistic gains are much more appreciated, many consider these sadhus and sadhvis, who have dedicated their lives for a two fold purpose, firstly to liberate their own souls and secondly to try to free those of others from the grip of materialism, are simply wasting their energies for nothing and after all they appear to them a sort of burden to the country. I say, this is a concrete example of ignorance as these sadhus initiate themselves by denouncing all worldly contacts not for getting their wants from their followers without toiling for their livelihood, but they mould their new lives in such a way so that they might not become a burden to the society. They curtail their wants to the minimum. They do not keep any money nor do they care for any as they have been initiated quite willingly of their own desire leaving behind them lakhs and lakhs of rupees, thus becoming a true Jain sadhu under no compulsion what so ever. Their only motive in becoming a sadhu is to observe in toto the principles of Truth and Non-violence and promote this only cult among the masses for their moral and cultural upliftment by practising the same in its details. For this reason they have to lead a hard life and have to observe a strenuous daily routine.

Here I do not consider it out of place to give to my readers an idea about the daily routine of the Terapanth Acharaya and of other sadhus and sadhvis of this institution, which I am sure will serve as a rightful solution to the questing mind. Individual advancement is the pivot of their daily routine A Acharaya always behaves or acts in such a manner as to how an individual is benefitted and in doing so does not drift away an inch from his principles.

Usually the Acharaya gets up at four in the morning and passes about an hour or so in self-meditation and in teaching other sadhus This follows the accepting of homages paid to him by other sadhus as he being the head of the institution and listens all attention the rules and regulations repeated by those sadhus which is one of their daily custom. Then comes the morning PRATI-KRAMAN --- self purification which is followed by morning PRATILEKHAN --- going through the clothes for insects etc., Now as per the principles, Jain ascetics never go in laterines for the nature's call and as such they all go out of the town in jungles. This generally gives them morning stroll as well as fresh air.

Everyday Acharaya delivers religious sermon for an hour or so then takes his meals which he finishes in a very short time and takes rest for a while during which period not to tax much more his brain he reads light literature.

He never sleeps in day time illness being the only exception. Generally he reserves two hours daily to teach his sadhus and sadhvis and passes about two to three hours in religious discourses with the people who come to meet him for exchange of thoughts and ideas and indulges in answering to different querries put to him by the visitors. He writes his books and other works of literature during the period of silence which he observes for an hour or so every day.

Again in the evening, PRATILEKHAN is done and after taking evening meals which he finishes before sunset as a Jain sadhu or sadhvi is not suppose to take anything after sunset under any circumstances. He again performs evening PRATIKRAMAN which is followed by evening prayers after which many a times he delivers a sermon. Usually he goes to sleep by ten in the night.

In this way he gets over the strenuous daily routine. Self-meditation teaching. delivering of sermons and interviews with new comers ever remain following one after the other in a regular chain like fashion. This opens to one's mind what should be an ideal life. In short, his daily routine is eighteen hours of extremely hard work. There is no room for rest or sleep during those eighteen hours of strenuous work, but rests only for six hours Thus one will be forced to recollect the Epic Age of Lord Mahavira quite naturally when one observes the various activities of this great Acharaya Tulsi of Terapanth

This routine work is followed by all sadhus and sadhvis of this institution, practically in the same manner of course with little changes here and there. A sadhu or a sadhvi apart from interviews to freshers and teaching to the common folk has to perform other duties like bringing food from different houses, cleansing of the vessels, etc,, Now going through this description one will have to say without hesitating a moment, not a single second is wasted by a sadhu or a sadhvi in idleness but in utilising each and every second to promote art and literature, cult of Truth and Non-violence, the cause of moral upliftment and world brotherhood, love for humanity as well as love for all living creatures in the world Thus a sadhu or a sadhvi is absolutely self-supporting and not in the least ONEROUS to the society They lead an ideal life befeting our true Indian culture worthy of appreciation There is no sectarianism in our culture and therefore Indian culture is Indian It is neither Hindu, Islamic nor any other, wholly, it is the fusion of all the essentially Eastern Every one who calls himself or herself an Indian is bound to treasure that culture, be its trustee and resist any attack upon it

Acharaya Tulsi, the present head of the Terapanth institution, a MAGISTER of the spoken word and of the pen, proclaims many a times, "Men have improved mechanically and materially. But mental and moral improvement which is essential is not improved. A light and trifling mind never takes in great ideas and never accomplishes

anything great or good. Men may develope their outer set of circumstances, while they are still in the primitive stage of culture as they are mentally feeble" True culture is the discipline of head, heart and hand; true culture is the attainment of discrimination, dispassion, devotion and aspiration. Culture as pointed out by Dr. S Radhakrishnan," Lies in the mind and culture is what we are" Culture implies all that which gives the mind possession of its own powers, as languages to the critic, telescope to the astronomers; therefore-culture does not consist of external behaviour Culture is genuine stuff and should correspond to internal thought and therefore it is necessary that the level of people's conduct should rise and for that, one should always pray to have love and friendship towards all beings, joy in the company of the virtuous, kindness to all suffering souls and have a balanced mind and follow the golden mean when faced with persons having extreme views. Thus can it be said loudly rather bravely that in spite of the tremendous progress from tool-making to hydrogen bomb men have acquired real culture ?

The learned Acharava further enjoins, "Sow a good act and thou shall reap a good habit; sow a good habit and thou shall reap a better character; sow a better character and thou shall reap an excelent example worthy of appreciation," Remember example only teaches better than precept. It is the best modeller of the lives of men and women. To set a lofty example is the richest bequest a human can leave behind him or her.

CHAPTER IX

Jain Literature and an Idea About Art and Literature Followed by Terapanth

Learning without thought is labour lost, thought without learning is perilous. This idea is well digested by us as we the pagans of India recognize the many sidedness of truth, and are thus divided into different schools of philosophy and truth for the one and only cause, the promulgation of truth as we see it, but nevertheless we are united very deep in one thought, one conception, one adoration and one worship of the truth and the only infinite source of perfection the Christ of all humanity. From this point of view He may be termed Brahama, Shiva. Buddha, Jina or the Christ of Nazareth, we Indians have least objections but in the deep and true appreciation of Him, these personalities must signify one life, one source, one manifestation and universal expression of love. This is true of a Jain poet who conveys, "I praise him who has destroyed the seeds of physical death and birth, then let Him be termed Shiva, Vishnu, Christ or Jina"

The ideals of the Jain philosophy is the physical, mental, moral and spiritual perfection and attainment of that perfect spiritual individuality which always remains the same however the personality may always be changing. This being the ultimate goal of every creature, life in each

and every form is highly respected by the Jains. This universe is not for men alone but is a theatre of evolution for all living creatures. 'Refrain from killing' is the guiding principle of Jains. MAITTI ME SAVVA BHUESHU (Love and be friends with all) is their highest religion and AHIMSA and TRUTH are great doctrines Their institutions, education, manners and customs all rest on this grand fulcrum of love, brotherhood and non-violence. This is based on a complete philosophy of life and in turn on spiritual experience As this made them oppose sacrifices and indeed of all killing, and scriptures were quoted in support of such practices, they denied their authority, rather their infalliability. What is spiritual experience ? It is MOKSHA and the experience of Lord Mahavira was quite real. To say in His words, "Men are attached to sense objects, that is to say, to sound, form, taste, smell and touch, and to attraction and repulsion; that is why they loose all sense of good and evil; they adopt various evil means for the sake of getting distinction, honour or worship in this life; for the relief of some sorrow or the redress of some grievance; or release from life and death; and on account of some desires, they kill other men or creatures or torture them; but such conduct has an evil effect upon them and is an obstacle to the attainment of true knowledge." "Oh man, he whom you wish to beat, he whom you wish to subdue, he whom you wish to cause grief or pain or whom you wish to kill, is no other than

yourself, that is to say, he feels joy and sorrow as you do." An unsophisticated and enlightened mind must remember this truth and refrain from killing or causing the death of any being Also remember Lord Mahavira's great maxim, "MITTI ME SAVVA BHUESHU, VERAM MAJJA NE KENNAIE" that is to say to keep friendship with all, enmity with nobody in other words love all hate none. Here I would like to put for the information of the readers what Lord Mahavira said while showing the primal secret of kindness. He said,'

"जं हंतव्वं ति मन्नसि तं तुमं चेव

"He whom you wish to kill, is no other than yourself"—this is the primal secret of kindness. The one who is killed loses his life, but the killer living in flesh and blood gets in return degradation of his own soul. Kindness can never turn out to be agile so long this fact is not well digested by the people. The killer will only refrain from killing when he fully understand and visualize his own loss in killing the living creatures otherwise not In the above words of monotheism Lord Mahavira has explained this essence. In the philosophy of dualism the killer and the killed can never be treated as of one identity, but in reality the dead is he who is killing, hence both the killer and the killed can be termed as equal or of the same identity.

Jains treat ignorance as the root of all diseases. Lust

is wind, insatiable greed is phlegm, choler is bile and when these three inflame the soul a state of general paralysis comes into being. These follow with many diseases like ringworm of selfishness, itch of jealousy, swollen goitre of elation and despondency. phthisis of envy seeing another's happiness, leprosy of vice and perversity of soul, excruciating rheumatism of egoism, guinea worm of hypocrisy deceit, vanity, and pride, dropsy of greed, fever of covetousness. These are the diseases suffered by all but only few recognize them. These diseases thrive on the indigestible food of sensual objects. These diseases can be cured by prophylaxis of clever physicians, I donot say of those physicians as Voltaire have written, "Who pour drugs of which they know little, to cure diseases of which they know less, into human beings of whom they know nothing." What I mean, is, of a holy Guru acting like a physician who can chalk out the right treatment and administer the correct drug as prescribed by that great physician Sarvagna Mahavira and that the sufferer should have faith in His prescription. Abstention from worldly objects is the regimen, devotion to spirituality the revivifying drug and a mind full of faith its chariot. Slowly the mind heals of its diseases, soul grows stronger in detachment and good thoughts, appetite grows day by day more enthusiastic and the weakness of material desire disappears. Then when a human bathes in the pellucid rivulet of knowledge, his heart is filled with full of faith in Him.

Thus the Jains, were and even today are the advocates of knowledge. Their benefactions to Western education and to intellectual progress in India is well known. In all literary activities, Jains have played a very prominent part Their scholars, pandits and philosophers have composed voluminous works on philosophy, logic, comparative religion, grammar, prosody, mathematics, lexicography, music, history, biography, astronomy etc., besides many works on their ceremonial and ritualism.

Out of many authors, only a few need be mentioned here. Bhadrabahu Suri composed 'NIRYUKTIS' on ten works of Jain scripture, also great work on astronomy. Sri Devardhigani, the KSHAMANSHRAMANA, is the redactor of the sacred canon who appeared nine hundred eighty years after the Nirvan of Lord Mahavira, the last of the twentyfour Arhats (Jinas or the Tirthankars) Devardhigani forsaw through his knowledge that the memory of the people had started declining and a day might come sooner or later when they will not be in a position to remember by heart the Jain canonical works. Thus, he started writing down the scriptures. Writing work was carried out at two places Mithila and Vallabhipur. To be more clear the sacred literature before that time was handed down from master to desciple without the help of books.

NYAYAVATAR was written by Siddhasen Divakar

in the fourth century, other philosophical books by the same author worth mentioning are SAMMATI TARKA SUTRA and TATVARTHATIKA and in light literature KALYAN MANDIR. Sri Devnandi Suri has compiled the famous grammatical work called "JAINENDRA VYAKARAN" this is in fact a complimentary in short to the famous grammar book written by Paninni; this book is divided in two parts, the first one has about three thousand verses and the other one about three thousand seven hundred verses Other scholars worth mentioning of the period are Jin Bhadra, Sidhasen, Sumanta Bhadra, Mantunga Suri and Malayagiri. They were all philosophers and besides philosophy they have written books on grammar, geography, poetry etc, Haribhadra Suri, a brahmin by birth and a convert to Jainism composed one thousand four hundred forty four PRAKARANS (short treatises) on various subjects and works. on geography Abhaydev Suri wrote commentaries on nine principle canonical works. Devendra Suri wrote works on Karma, biographies etc., Dharmasagara wrote on history. Hemchandracharaya, the well known encyclopoedist, is a reputed author of three crores and a half of couplets of thirty two syllables each It was he who wrote the famous SIDHAHEM SHABDANUSHASAN a grammatical work in Sanskrit. He was intelligent and a learned sadhu. It is said of him, he used to dictate to hundred scribes on hundred different subjects and thus

complete hundred books on various subjects at a time without loosing the thread of the plan of the work. Besides the works on grammar in Sanskrit and Prakrat languages, acharaya Hemchandra Suri handled many branches of literature He is the reputed author of the famous book called, "TRISASTISALAKA – PURUSHACHARITRAM (TSC)," which can be regarded as his magnum opus. TSC contains in ten Parvans the lives and legends about the sixty three illustrious Persons–Supermen or the Towering Personalities: (of those only one MALLI, the 19th Tirthankara is a woman). They are, the twenty four Jinas or the Tirthankaras, the twelve Chakravartins (Sovereign monarchs), the nine Vasudevas and the nine Prativasudevas (the enemies of the nine Vasudevas). The TSC is a Mahakavya a great ornate epic. Although the work gives in details the lives and legends pertaining to the SHALAKHAPURUSHAS–the Excelent or Illustrious Personages, Supermen or the Towering Personalities, the main purpose of the work is however instruction and edification, for as the author himself says, "To sing in praise of the pious leads one to liberation." This work has rendered great service to the study of Indology in general and Jainology in perticular as it has such a wealth of information and technical details that it is not only be of great use as a reference one for the scholars of Jainism but has proved to be of great value to the students of Jainism as well as to the research workers in Indology. Ramchandra

Suri, a desciple of Hemchandracharaya wrote many plays and about sixty three thousand slokas in Sanskrit on grammar. In the eighteenth century Yeshovijaya wrote on many subjects like Yoga, Karma, Grammar, Poetry etc., and Sri Harit Rishi on Medicine It is in the Jain Sutras that Shakradut Harinegmaishi was a great surgeon and an expert in changing completely the foetus from the uterus of one woman to that of the other without causing any injury either to the embryos or the women.

In the literary world of India Jains can rightly claim the credit of precise recording of history. Since the time of their first literary activity the Jains have been recording the most important historical events of the time. Authors and annotators mention at the end of their respective works, the names of their predecessors and the work done by them. Jain PATTAVALIS (lists of spiritual heads) with a short sketch of their lives and description of the leading events of the time, are well known and are earnestly studied by all oriental scholars.

The sacred libraries of the Jains were established at Patan and Cambay in Gujarat and the third one at Jeisulmir in Rajasthan, which has today world wide reputation. As paper was unknown in those days manuscripts and sacred scriptures were written on palm leaves. Many such old and considered rare manuscripts are lost today due to many foreign invasions of India. And what

are available today have attracted many foreign scholars who in turn have translated them in their own languages. Professor Hermon Jacobi a great oriental and sanskrit scholar has translated four of the Jain scriptures in English in 'the sacred books of the East' series. Many other foreign scholars like Buhler, Maxmuler, Leumann, Klatt, Bendall and many others have taken much interest in the philosophy embodied in those works, though at many places they have contrived different meaning of the words of the scriptures while translating them in English from Ardha Maghdhi (the language of the cannon) being not able to understand the underlying idea in those words of Ardha Maghdhi.

The fact that the Jain writers had flourished in great abundance in times gone by, is evident from the vast stock of literature that has survived today though it is yet in an unexplored state Their eminence in subject matter as well as language is manifest to those who are conversant with it. Along with Indian literature at large, Jain literature too has been a participator in the unhappy fate it met with at the hands of alien bigotry, of mutual religious jealousy and from great famines in India. There was a time when there was no other alternative to secure the very existence of such literature but that to secrete it in subterranean archives. This method of safety became later on instrumental in diminishing the stock. The custodians of such collections did not allow the rays of the

sun to embrace the treasure lest they might be deprived of it. Thus no attention was given for the preservation of such a valuable treasure It lay in a dilapidated condition. Sadhus (monks) in whose hands were all the manuscripts and scriptures also became inert in observing their principles, and as such they also wished that the common folk should not read the scriptures but remain in dark about the true principles otherwise it would be very difficult for them to exist lest they themselves observe the principles correctly as laid down in those cannon. Due to the BONNEFORTUNE of the present generation an idea to re-write the canon struck to some of the monks and the scriptures were re-written.

Scriptures are those which contain the UPDESHA (discourses) of Lord Mahavira woven unto Shastras by Gandhars and Sthaviras. They are divided into two parts (1) ANGAS. (2) UPPANGAS Angas are twelve in numbers, are the oldest and original part of the canon. They are (1) ACHARANG. (2) SUTRA KRATANG. (3) STHANANG (4) SAMVAYANG. (5) VYAKHYA PRAGNAPTI or BHAGVATI SUTRA or VIVAHA PRAGNAPTI. (6) GNARTA DHARMAKATHA. (7) UPASAKDASA. (8) ANTAKRADASHA. (9) ANUTTAROPAPATIKDASA. (10) PRASHNA-VYAKARAN. (11) VIPAKSHRUT. (12) DRASTI-VAD. These are sometimes called DWADASHANGI

or GANIPITKA. The twelfth Anga DRASTIVAD. which is completely lost today was divided into five parts namely (1) PARIKARMA. (2) SUTRA (3) SURVANUYOG. (4) PURVAGAT. (5) CHULIKA. Fourteen Puravas were the constituents of the fourth part PURVAGAT. UPPANGAS composed by different Acharayas (religious heads) are also twelve in numbers, they are (1) AUPPATIK. (2) RAJPRASHNIYA. (3) JIVABHIGAM (4) PRAGNAPNA. (5) JAMBUDWIPPRAGNAPTI. (6) CHANDRAPRAGNAPTI. (7) SURAYAPRAGNAPTI (8) NIRYAVALIKA (9) KALPAVTANSIKA. (10) PUSHPIKA (11) PUSHPACHULIKA. (12) VRASHANIDASHA. Four MOOL they are (1) DASHVAIKALIK. (2) UTRADHAYAN. (3) ANUYOGDWAR. (4) NANDISUTRA. Four CHHEDAS, they are (1) NISHITH. (2) VYAVAHAR. (3) BRAHATCALPA. (4) DASHASHRUTSKANDH and one AVASHYAK or PRATIKRAMAN SUTRA (statutory). Angas are considered by all as fundamental canon of the Jains and other twenty one mentioned above are considered true and authentic as they have in between them common and connecting link with the fundamental Angas. Other books can be taken as authentic if they have common and connecting link with the Angas. In addition to the above thirty two canon, there are four ANUYOGAS. they are (1) DRAVYANUYOG in which information regarding

DRAVYAS, is given (2) CHARANKARNANUYOG in which is the description of various characters. (3) GANITANUYOG in which mathematical calculations are given. (4) DHARMAKATHANUYOG in which religious episodes, are given. Originally there were altogether eighty four scriptures. There names and complete details as to volumes, parts, chapters and slokas each contained are to be found in one of the Angas mentioned above. From looking at those one cannot stop from saying, "What a tremendous and voluminous Jain literature might have been in those days ?" Not to speak of other scriptures, the twelfth Anga DRASHTIVAD which is completely lost today, the fourth part of it contained the knowledge of the fourteen PURAVAS. They were (1) UTPAT PURAVA. (2) AGRAYANIYA PURAVA. (3) VIRYAPRAVAD PURAVA. (4) ASTI NASTI PRAVAD PURAVA. (5) GNAN PRAVAD PURAVA. (6) SATYA PRAVAD PURAVA. (7) ATMA PRAVAD PURAVA. (8) KARMA PRAVAD PURAVA. (9) PRATYAKHYAN PURAVA. (10) VIDYA PRAVAD PURAVA. (11) KALYAN PRAVAD PURAVA. (12) PRAN PRAVAD PURAVA. (13) KRIYA VISHAL PURAVA. (14) LOKABINDUSAR PURAVA. They contained detailed information regarding, the nature and changes of, six kinds of matter, all kinds of living creatures, information regarding things

which were to exist for all the times and of those which were to come in existence and their expiry time, five kinds of knowledge, Satya, Atma, eight kinds of Karmas, crores of divisions of ten different kinds of vows, enchantment mantras for charms etc., benefits of austerity, description in details of living things of all the kingdoms viz.. human, vegetable, animal etc., information regarding ascetics and householders, births deaths and many things indetails of the whole universe. The knowledge of the Puravas was so great, so as to express it fully in words is beyond our imagination, and the slokas contained in those Puravas cannot be expressed in definite numbers as they contained in many million crores of crores. The knowledge of fourteen Puravas continued upto five or so patriarchs; that of ten Puravas upto Bhadrabahu Swamy; of eight Puravas upto Sthulibhadra swamy and after that time the knowledge of remaining Puravas was gradually lost. Only the knowledge of one Purava remained, at the time when the canon were written down in books (980 A. V.), after which the knowledge of all the Puravas disappeared, consequently the twelfth Anga too.

Today printing being far advanced, translated, copies of these canon in different languages are available. Jain scriptures are full of cultural things and if one looks at them from literary point of view their importance can much more be valued than the literatures of either Buddhism or

Vedantism. Jain geography is also very helpful which gives us the description of different Aryan nations and also of twenty five Aryan countries that existed three hundred years before Christ. Apart from this there are many other things which if found out can enlighten our present day knowledge to a great extent. There is so much to learn in Jain literature that the knowledge of our ignorance increases with our understanding the same Jain sutras are so to say like windows in this prison–world through which we may peep into eternity.

We are nodoubt indebted to the art of our ancestors for giving us beautiful and symetrical sculptures: one in a beautiful sixty foot symetrical statue carved out of one piece of stone of Gometeshwara in Shravan Belgola a town in the state of Mysore and the other at Karkal near Mangalore a renowned statue thirty feet in height of Bahubali carved out of one piece of black stone. Out of many monuments the one in white flawless marble with inscriptions in gold at Chitor in Udaipur a district of Rajasthan has won admiration from one and all. But the real art can be seen today in the Jain temples situated on Mount Abu near the village of Delwara better known as Delwara Jain Temples. There are two temples, one built by Vimalshah a minister in the state of Gujarat in 1032 A. D. and the other one constructed by Tejpal and Vastupal multimillionaire merchants of Gujarat in 1232 A. D. Both these temples are built of pure white marble and not an inch of space is left

uncarved The statuets are so beautifully carved that one usually mistake them to be of flesh and blood. The ceilings are also carved with dancing damsels and musicians in so nice a manner and in such a perfect style and harmony that looking at them one atonce finds himself or herself in a land of dreams. Figures of birds, animals and flowers are also beautifully carved at many places. Its beauty as critics of the art say in many respects is even better than the famous Taj of Agra The variety is indeed infinite. But, "from all these emanates a great joy in the surpassing radiance of the face of men and women, in the strength and grace of animals and the loveliness and purity of birds and flowers and woven in this fabric of material beauty one percieves the ordered pattern of the spiritual realities of the universe. It is this perfect combination of material and spiritual energy which marks the great epics of art."

A characteristic naturalness and simplicity of expression, a profound religious and spiritual appeal, a great sense of restraint and refinement show a highly developed cultural taste and aesthetic enjoyment on the part of those who produced such marvellous pieces of art. Thus in the sphere of art also the Jains have secured a worthy place. The Jain artists conceived like giants and finished like jewellers Being devotedly attached to religion they have built many temples and monuments the style of which even today commands the applause of the best architectural critics of the world.

Jain religion remained undivided for about one thousand years after the MOKSHAGAMAN of Lord Mahavira but it was then divided in different groups. No-doubt the scholars of each group gave some good works of literature but the main principle with all of them remained to be the promotion of the ideas of their respective group. Thus it became very difficult for a scholar to find impartial literature except the original Jain scriptures written in Ardha Maghdhi which was the language of the people of those days and ofcourse some books written by few impartial authors. Sadhus (monks), of the reformed side of Jainism better known as the group of Terapanth, an outcome of a spiritual revolution in the last century, keeping Truth and Non-violence as their backgrouud, created impartial literature as they considered the improvement of learning should be for two ends: primarily the increase of the right kind of knowledge in themselves and secondly to become themselves capable of imparting that right knowledge in the right way to others. They also felt that the best protection of a nation is its men, well planned towns and cities cannot have a surer defence than the prowess, virtue, sound knowledge, wisdom and morality of their inhabitants. With this idea ever cherished in their minds they contributed some masterpieces of literature and art and are contributing even today some unique and valuable masterpieces in that field. Swamy Bhickhanjee the great reformer and the first head of this group of Terapanth had in his life time created

thirty eight thousand verses on different subjects chosen from the scriptures. He through his ingenuity was able to bring about some three hundred and fifty Illustrations to make the common folk understand the difficult subjects of the scriptures as well as for the easy solution of the controvertial thoughts of the different groups which existed in those days though thinned out today but not completely dead and gone. The fourth head of this group Shree Jayacharaya a born poet and an intellectual converted many Jain scriptures into poetry To mention one, the poetic version of the scripture Bhagvati, consists about sixty thousand verses. Other masterpieces by the same author worth mentioning are BRAHAMVIDHVANSANAM KUMATIVIHAMDAN, SANDEHA VISHOSAVDHI, PRASHNOTAR TATTVABODH, JIN-AGNA MUKHMANDAN, BHIKHU JUSH-RASAYAN, JÄY-JUSH, DEEP-JUSH and many others All these books are written in Rajasthani and Sanskrit being the current languages in those days.

Acharaya Tulsi, the ninth and the present head of Terapanth having vast knowledge of Sanskrit, Hindi and ofcourse Rajasthani at his command has much more strenghthened and enhanced the progress of literature by contributing some good intellectual pieces in Hindi, Sanskrit and Rajasthani. He has utilised his pen almost on all subjects such as philosophy, Jain Sidhantas, biography and

on human happiness, morality and brotherhood JAIN SIDDHANTA DEEPIKA is his great work in Sanskrit which can easily be termed an encyclopedia of Jainism, NYAYA-KARNIKA, SHIKSHA-PANNAVTI KARTAVYA-SHUTTRINSHIKA are other books written by him in Sanskrit language UPDESH-BANIKA, SHIKSHA-PRAKARAN in Hindi and KALU-YASHOVILAS in Rajasthani.

Many of the sadhus (monks) of this group are eloquent speakers, efficient writers and Ashu poets that is they can compose poetry on any subject on spur of the moment in Sanskrit language. In the same way many sadhvis (nuns) are also efficient in oratory, writing and prosody in Sanskrit, Hindi, Rajasthani, Gujarati and to some extent in English also. Other monks of this institution besides Acharaya Shree himself have also contributed immensely in the field of literature. This institution of Terapanth has not only kept the literature of Sanskrit alive but has created new Sanskrit literature as well. Many learned monks have written poems and philosophical works. BHIKSHU-SHABDANUSHASAN and KALU-KAUMUDI two works on Sanskrit grammar are supposed to be incomparable contribution from Muni Chothmaljee to the literary world. BHIKSHU-SHABDANUSHA-SAN is a great grammar book with all the different sections which is the essence of all the important existing Sanskrit

grammars with eighteen thousand slokas, usages and expositions. KALU-KAUMUDI is an opuscule work on grammar for the beginners.

Monks and nuns of this institution have made timely progress in Hindi and have specialised in presenting our ancient philosophical Truth in a fascinating manner to suit the present day demands. Comparative study of philosophy and science has also a place in this institution. One of the strangest thing to be found in this order is that not a single monk or nun out of the present day total of six hundred and sixty three to be found illiterate; everyone is found to be proficient in one or the other branches of literature and art. All are treated equally and all are the disciples of one Guru (head or more commonly known as acharaya of the institution).

Art is not in divorce with this institution. As a matter of fact the life of a monk or of a nun is in itself aesthetic. The art manifests itself in stitching their clothes, in painting their vessels and in other activities of ascetics. In the art of writing and calligraphy sadhus and sadhvis have wrought a miracle. In these days where printing has far advanced, the manuscript of sadhus is putting even printing to shame, with regard to beauty and clearness. Many writers have written without the help of spectacles on folios thousand to two thousand five hundred slokas. Such a folio measuring nine inches by four inches

with slokas written on both the sides, written in 1947 contains about eighty thosand letters. Each letter is distinct, beautifully figured and legible, ofcourse the eyesight of a reader to read the same should be keen. Even the nuns have excelled themselves in this art of writing. Certain spiritual pictures drawn by the disciples of this order are also worth seeing. RAJOHARAN (an insigma of an ascetic) is made by their own hands out of woollen yarn strings attached to wooden stick thirty inches in length which they are supposed to keep with them for all the time, by the help of which they are able to safe guard themselves from killing the insects etc,, specially when they move in the night time. Cotton strings, cotton thread buttons, small cups and glasses for drinking water made out of coconut shells nicely painted and ornamented artistically with names of acharayas and other sadhus and sadhvis in nice legible hand writing.

In order to promote the study of art and literature and strengthen the creative instinct, a hand written maga. zine by sadhus and sadhvis called, "JAY-JYOTI" in which articles, poems, stories, pictures painted by sadhus and sadhvis themselves ofcourse concerning spirituality is taken out with special numbers like story number, poetry, number, anuvrata number and so on with a firm motive that it would serve as a medium of expression for the latent literary abilities of monks and nuns as budding writers and

poets. More the institution wants its literary activities to serve as a mirror reflecting the teachings, thoughts and ideals of Lord Mahavira and in whose preaching lies everybody's salvation With this instinct ever burning in their hearts, Acharaya Tulsi has now embarked on a bhagirath task of translating the Jain scriptures in Hindi language from Ardha Maghdhi the language of the canon; at the same time compiling a complete Ardha Maghdhi-Hindi vocabulary with Sanskrit background. Acharaya Tulsi intends to complete this herculian task within quinquennium 1956-61; and when completed it will not only be a great contribution by Acharaya Tulsi to the Jain literature, but will be a rare jewel in the crown of the literatures of the world. Nodoubt art occupies its rightful place and useful too practically in all the activities of sadhus and sadhvis but a thorough acquaintance of these things of art and literature can only be obtained by coming in close contact with the monks and nuns of this order better known as Terapanth, the path of Lord Mahavira.

CHAPTER X

Acharaya Tulsi, Ninth and the present head of Terapanth. Author's impression of him and what he found in him. Glimpses of his latest movement "Anuvrat Sangh" for the moral upliftment of the Individuals.

I happened to meet Acharaya Tulsi in Sardarshaher, a wealthy town in Bikaner division of Rajasthan. He was seated in a big pandal with a polished floor of a large building belonging to a staunch devotee of the Terapanth sect, better known as 'Ghadheyajee'. It was dusk and when the sun was fast setting Acharaya shree was changing His "Uttarya Vastra" attended by one of His young desciple; I saw before me an average sized man who must have turned forty; a placid forehead, bright joyous and reposeful eyes radiating with the light of pure selfless love, brotherhood and friendliness. There appeared no factitiality, no effort to impress or awe, no vehement desire for applause or worship.

He appeared to me punctilious and full of rich humanity and in him was evident a perennial flow of friendliness towards all the creatures of this universe. Whatever doubts I had in my mind regarding Jain monk's thirteen vows as to how they abide by them in these times and how they are able to cleave to them even when they

move on foot from place to place throughout the length and breadth of our country, melted away like the heavy mist at the touch of the rising sun; I am certain the doubts and difficulties of whatever nature of one and all could meet the same fate at the touch of His feet.

In Him I saw at my humble salutation a lovable friend, companion and guide; a man who could lift me and all from this worldly pit, full of sins, miseries and tortures of life. To speak the truth, a faultless flamen, every inch a saint and a perfect saviour of the human soul.

I heard the prayers held in the moon-lit night and the Acharaya's sweet, pleasing mellodious voice penetrated through my heart and I am sure through the hearts of all the listeners who sat in utter pin-drop silence.

Next morning when I again visited Him, I saw before me a resplendent figure, serene and noble, this time seated on a pew in a quiet room on the third stage of a large building belonging to another devotee known as 'Gothijee' and with whom I was a guest. I felt in His benign presence a warm shivering of joy and happiness. He is the magic of personality, no power of learning nor the awe of surrounding objects or circumstances. He is the direct approach of love, humanity and goodness.

It was a pleasant sight to see Him seated on a pulpit in a big pandal surrounded by His followers --- Sadhus,

sadhvis, shravakas and shravikas, better known as 'Chatur vidh Sangh' for delivering His usual everyday unrhetorical sermon. He speaks quietly almost conversationally and reminds His listeners of a faith they had quite forgotten – – a faith that puts power in the soul, sweeps away fear and self doubt and enables the believer to triumph over any odds; at the same time His words give to the audience the eternal joy which they might not have received from any where else; His sermons are not mere words; they're power – distilled power which have such a magic spell that they instill the hearts of the listeners with the spirit of revolt against their enemies viz...... irreligiousness, exploitations, violence, corruption and disturbances that hang loose on all sides. This proves that religious guidance stimulates the flow of healing faith hithereto shakened in the ultimate power and rightiousness of soul.

The 'PARAKHDA' (audience) seem set as pretty as a picture and the whole pandal seemed to be decoratively dotted by many of the pursy shravakas in their nice white spotless kurtas with guy multicoloured turbans, shravikas clad in deep red and blue clothes in quaint designs but observing 'Purdah' though with few exceptions seen in younger generation, gave an exhibition of old orthodoxy; sadhus and sadhvis in their usual white clothes, their bare heads shining bright like tropical sun, completely to be wrapped up in and to be on the qui vive for the protection

in toto of their principle vows viz ... ... Ahimsa (Non-violence) Satya (Truth) Asteya (Non-stealing) Brahamacharaya (Non-waste in thought, word and deed) and Aparigraha (Non-possessions). Their mouths covered with a small piece of white cloth folded in eight folds known as 'Muhupatty' lest they might not fail observe Ahimsa even while talking

Each and everyone heard Acharaya Tulsi with great attention. Seeing that pattern of appearences one begins to think it to be analogous to that of two thousand five hundred years ago during the days of the great Tirthankar Mahavira or His immediate successor. His were the time-honoured words, heard a thousand times before; yet this young saint said them differently Listeners left the pandal that morning feeling uplifted, strengthened, ready to tackle their problems a new.

One more thing I noticed, a mention, of which is neccssary here that the people went to meet Him, went with their heads down, when they came out they did so with their heads up full of joy and happiness and with a firm desire in their heart of hearts to do something for the suffering and necessitious humanity. Virtually this proves the greatness of really a great soul.

The most praiseworthy thing I saw was that of sadhus and sadhvis young and old numbering about six hundred sixty obeying His commands smilingly without

the slightest grumble or murmur and pray to their Gurudev with unstinted love and admiration, at the same time in doing so, they think in Him, to be the proper man, who could safely land their boats to salvation out of the ocean of life. In fact a rarity to be found in a religious sect in this era of ours. I, for one. believe this is attributed mainly to the farsightedness of Swamy Bhickhanjee, the founder of this reform side of Jainism better known as 'Terapanth' meaning oh ! Lord Mahavira, it is Thy path, I am only acting as Thy messenger to bring to the knowledge of the masses what is true Jainism: and all the sadhus and sadhvis of this sect are those who strictly adhere to the fundamental thirteen vows in its true sense. Really a martinet who chalked out a strict code of discipline and put into practice though among a very small number at that time, thinking that discipline is to disorder what bulwarks and embankments are to storms and floods; and rather made more effective by His successors either by modifying or adding new rules and regulations to suit the times (though no change made in the principles laid down by Lord Mahavira) so that perfect discipline, unity and harmony may prevail for ever among the members of the institution thus vindicating the true tenets of Jainism.

Acharaya Shree is absolutely rational and invites the most thorough scrutiny of His ideas and practices. He is an image of affability and understanding. His eyes literally

seem to be fountains flowing with the milk of human kindness. His manner, voice and gesture are poetic, conversationalistic and above all unparallel. His personality is rich in its astral and emotional value. Such is His magnetic power of attraction that wherever He goes either to a squalor or to a palace He takes the centre to the circumference. This is true even He goes only a few yards to give darshan either to tapasvis or invalids.

Acharaya Tulsi made radical study of the changed era. His heart bled at the sight of the raging flood of materialism and the travesty of religion: and after too much of rumination, in order to meet the collocation as such He propagated a scheme for the moral upliftment of human beings from abasement which in later stage crystallized as 'Anuvrata Sangh' a perfect desideratum First of all He blew the conch of awakening amidst His followers, called many conferences and inspired men and women, young and old, with these new ideals of moral upliftment so that they might rich the HOI POLLOI.

This movement is not at all a secterian one nor it espouses any perticular cause – political or otherwise – save the object of providing a medium to promote the ideals of Truth and Ahimsa–espousing the cause of world peace and world brotherhood. To make it more clear, I should say, a potent endeavour to retrieve the human soul no matter of what caste and creed from retrogression. The quintessence

of this epoch-making revolution which is free from the rays of Rights and Destruction, inculcates in every individual a faith in the spirit and morality in a non-communal atmosphere, will surely infuse moral ideals in the masses. It is also a laid down fact, once the individuals are improved, societies which are composed of individuals will automatically be improved; and once this coinage come into currency there would again be the birth of the happy Bharata of the golden period.

In spite of His being the acharaya and supreme head of the sect, He belongs to all, and over and above that, He maintains the flow of thought of universal uplift. The principles He propounds and preaches are such that can easily be followed by each and every individual. It is in this way a layman can lead a peaceful virtuous life while striving for the attainment of 'Moksha', one's ultimate goal.

It is in His presence that each and everyone gets so much joy and happiness of the soul, peace and tranquility of the mind, that nobody likes to take leave of Him. It is in His presence that one is encouraged to feel either he or she living altogether in a different domain.

As for me, I saw in Him a rare soul, a blend of a poet, prophet and lover of mankind. He is the kind of man that the world desires and needs most today. A veritable rare gem of the desert really destined to be the unique one of the world at large.

CHAPTER XI.

Personality of what caliber is the need of the day for a just and rightful solution for the people of the world enmeshed in the webs of sorrow, suffering, chaos and restlessness ?.

Today the essential conceptions of the human power that of God and Truth have so much weakened, so much so, that the belief of many in these conceptions have gone with the winds; if not wholly negatived they lose importance and are only retained superficially. I believe this accounts for the chaos and the crises not only in our system of good life and social organisation, but in the right pattern of human behaviour and conduct.

The civilized world today is in an age of spiritual chaos, intellectual doubt and political decadence. We are not living in the sweet intoxication induced by the early success of science. It can clearly be seen that what triumphant science has hitherto done has gone only to improve the means of acquiring unimproved or justly speaking deteriorated ends. Fairly speaking science by itself is not the force for all the evil brought on the earth. Some of the researches have helped to some extent the cause of Non-violence Say, for example the discovery of plastic has replaced leather in many things as later being the product from animal kingdom. Hence it is the man who has shown a capacity for putting science to evil uses.

Day dawns and we hear of some new grim, gruesome discoveries Nodoubt civilized men have acquired vast scientific and mechanical resources, but hopelessly lack the wisdom to apply them to the best advantage for the good of humanity. That is the cause we witness today the paradox of want in the midst of plenty and frustration seizing every mind. The world seems to be suffering from an epidemic of hysteria. This epidemic is the fear of safety alarming each and every nation of the world.

Every where humanity has now begun to feel that they are almost betrayed by what is false within. They are giving way to find themselves spiritually paralysed. This indeed is a deadly malady. World today needs a doctor to make us realize that the real world is altogether different; a doctor who can dispel our fears; a doctor who can remove from us all sense of frustration so far as an internal malady is concerned and the false meaning of life.

All human beings, possess within themselves a torch and a compass. In ordinary times the distractions of the worldly life and their native egotism prevent them to be illumined by the inner light or guided by inspiration. So we need a personality in the shape of a doctor who can keep us away from the cramping limitations of our ego; who can safely land us to freedom from the burden of our self-hold; who can prevent us from taking the course that leads us down to the darkness of sub-human emotionalism

and panicky animality but lead us to the region of super--personality That personality should be such who himself has risen far above those worldly distractions and who has acquired such a power to be able to dispel our fears and cure both our hearts and brains a personality who has sufficient gift of intellectual imagination plus divine inspiration and who is always able to avoid the sight of conflicting economic, political, religious and other ideological doctrines, and the fear and feeling of helplessness And lastly we want a personality who can guide and teach us how to get out of the crises in this realm of conflict and avert the danger of spiritual paralysis facing us. Such a divine personality is today to be found in that Jain saint better known the world over as Acharaya Tulsi of Terapanth. He says, "All beings should be rational and as such they should use their reason, they are sure to commit fewer errors if they listen to their hearts." "Let everyone not forget that the divine spark is in man, in man alone, and that he is free to disregard it, to kill it or come closer to God --- Atma and thus attain self-realisation" Acharaya Tulsi has earned deliverence and enlightenment in the way that is prescribed by the omnicient Lord Mahavira So enlightened, He is able to reveal today the path of enlightenment to others and help them to become what potentially they are

Our educative youths are today divided into two camps, the first and the more dangerous are those who look to the

West for guidance in every walk of life, they have their bodies here but their spirits in Piccadily Circus or Holliwood. The second catagory comprises of the 'extra-intelligent and extra smart' chaps to whom their little knowledge is indeed growing to be a dangerous thing. There is yet another class, which is absolutely oblivious of and uninterested in life around them, they are not inspired by anything nor are they ambitious of anything, a mere university degree is the be all and the end all of their existence. Rightly speaking the potential energy of the younger generation is not properly harnessed and that the younger generation is exposed to surface objectivity, to slogans and catch words, to the acceptance and elaboration of the obvious. We develope a number of steriotype attitudes. Individual contemplativeness and creativeness are not encouraged. We are forgetful of the sources of our moral strength. We are afraid of the chaos within us, afraid of the penetrating light of our saints and sages, our great teachers. We caa only end chaos when the, "massman" as Dr. S. Radhakrishnan puts in, "becomes a moral man."

To me, the most essential need of the day, rather of this age is the spirit of religion in the broad sense, of reverence for Truth and Righteousness in action. The pursuit of money and pleasure is today killing the power of mind and spirit. It is well said by Eliot, "When we pass away, wind will blow over the ruins of our homes,

trumpeting, here were decent godless creatures, there only monument the asphalt road and thousand lost golf balls.'' Fundamental education should be made to youths, adults and I say to all of us mainly based on the twin principles of Truth and Love. Only then shall we have a human society whose outer order will be the spontaneous expression of internal peace. To build that peace in the minds of men should be our important task. In doing so we must make it a point to see that we regenerate and not degenerate human civilisation and culture and everything else connected with them. This can only be achieved if one becomes either himself or herself primarily beautiful within. Now the question comes, how shall we be able to know ourselves? By reflection? Never, but as Goeth says, "Only through action, strive to do thy duty, then shalt thou know what is in thee."

It is in Acharaya Tulsi we find that enlightened personality today who can make us beautiful within. He is today from His supreme experience pointing to all of us a way of inner illumination through the channels of Anuvrati movement Then, oh! uneasy people, it will be for us to follow this light and become pilgrims on the road to everlasting peace and happiness

CHAPTER XII

Youth and Religion. Purpose and Meaning of Religion. Jain Faith and Philosophy to a Modern Youth.

Today the youth has been accused of drifting away from spirituality rather not believing in religion and has imbibed much more of physical matters. I being a member to that order being accused went deep in the subject and after long discourses with the younger generation to convince myself as to the correctness of the accusation. I found to my utter surprise, the accusation to be farther away from truth in many respects.

To a youth, a true religion, is then a religion when it works for the elevation of the soul. Like a golden thread it should serve a dual purpose, one to drag out the people fallen under the clutches of worldly pleasures and secondly to hold people from falling pray to the attraction of physical passions. The Jain religion is in itself a code of life. It has described all the subjects in a perfect manner and it is the Jain religion that has given us the best socialism. In comparision to all the faiths of the world the Jain faith has a very important place, rightly speaking Jainism has a secured place in the treasure house of living religions. Its principles have given a very high impression to one and all. It rightly shows an illumined pathway to peace and

happiness. Religion is the vision of something which stands beyond, behind and within the passing flux of immediate things, something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts; something that gives meaning to all that passes, and yet alludes apprehension; something whose possession is the final good, and yet is beyond all reach; something which is the ultimate ideal, and that which requires no quest

Lord Mahavira has said while explaining the meaning of true religion :

धम्मो मंगलमुक्किट्ठं,
अहिंसा संजमो तवो
देवा वि तं नमंसंति,
जस्स धम्मे सयामणो

"Religion is auspicious", but which ? Jain, Vedic or any other ? No, Lord Mahavira said, "True religion has nothing to do with different sects, rightly speaking religion is a short name of AHIMSA (Non-Violence), SANYAM (Self-Restraint) and TAPA (Austerity)." "The one in whom these three are born, is nodoubt a superman and to whom even Gods will bow their heads".

The youth believes in true Jainism which is the heritage of the great faiths it has stood for and the magnificient characters it has produced, are the noblest parts of our tradition. But the youth is not too much impressed by

numbers, it is quality that counts and not size but vitality matters. We need more true saints and more men who will stand out from our secularized culture, challenge it by what they are and rise above its miserable racial sectarian bieges, and transform it untill the brotherhood of men becomes a fact.

Attending saints is a decorous procedure, it is good for one's local reputation, it can be an inherited family habit or a deliberate bid for public esteem. Such a respectibility can become one of genuine religion's most deadly enemies, as though innoculated with outward observance, one become immune to the real meaning of religious faith.

Today going to saints have become so popular, saints have become so accomodating and easy-going in their requirements, so indistinguishable from the general average of secular life, that almost any one feels at home there. Going to saints can become a rather costless way of being locally reputable

Genuine religion, however, is a serious matter. It calls for character which is above the average and far ahead of the time. At its best it brings with it, 'that magnificient interior illumination,' and it issues in an outlook that takes the whole world in and demands sacrificial personal and social service. Attending the saints should mean the serious search for that. Self-opinionated, intolerant folk, who go to saints only to have their prejudices confirmed.

This may seem a harsh description but there is ample ground for it. Religion, from whose insights and inspirations have come the noblest souls of the race, can also produce little minded dogmatists, fanatics, bitter about sectarian peculiarities, bigots who go up to the monastries to thank saints that they are not as other men are.

One of the world's tragadies today is the religion, which ought to unite us in brotherhood, so often divides us into mutually, intolerant camps. Great religion produces great souls whose goodwill overpasses all barriers of race, sect and nation, but small religion can produce such narrow-minded zealots with such embittered prejudices, that one watching the consequences, must say, 'Religion is a dangerous drug, unless it is wisely administered.'

Diverse convictions in the realm of religion are inevitable but they can be maintained with charity and goodwill. Here we are in a desperate generation, facing an enemy whose philosophy of life is based on materialistic atheism, with a major part of the world population in its grip The need for great religion is critical, for faith is one's own soul and in the dignity of man, for faith in the possibility of human brotherhood and for goodwill, honouring no racial or sectarian barriers, which will

"Smite the lies
that vex the growning earth"

We need people going to saints, increasing multitudes of them, who will find in their preachings conformation of such central convictions of great religion, and, as always has been the case, the chief obstruction to the fulfilment of that need is not irreligion, but petty, prejudicial, fanatical bigoted religious feelings We need more men going to true saints the result of whose worship is not simply peace of mind but an awakened social conscience. It is not that the youth is against religion but against the behaviour of those religious minded people who inspite of maturity of age and advancement in experience still adhere to selfishness and hypocracy under the pretext of religion rather hypo- crites doing devil's drudgery in religion's livery. Youth of modern age totally disapproves this. He is against false pomp, myths, dogmas and pharisaicalness. Today what we need in religion is not new light, but new sight; not new paths, but new strength to walk in the old ones; not new duties but new strength from on high to fulfil those that are plain before us.

Nodoubt ignorance still lures among youths and it is in the interest of the people of age to know that within them lies the cause of whatever enters in the life of the younger generation. The young intellectual who takes his cue from elders has learnt from them just enough to despise what comes from the past. Religion in ignorance is to him a silly mumbo-jumbo and the intellectual life of those days a record of superstitions and extortionate

priest-craft. But the mind cannot feed on distrust and contempt alone; elders have not given him anything positive to fill the void elders have thus thoughtlessly created. This is his malady. We will have to set our house in order ourselves. It is not possible for him to get much enlightenment from the West, as west itself seem to be in a state of ideological flux or rather in the grip of a tremendous nervous strain, is not in a position to guide any one to mental balance Hence to come into the full realisation of their own awakened interior powers is to be able to condition their life in exact accord with what they could have it; and it should be the duty of those experienced people to bend the youth more towards spirituality by peaceful methods instead of accusing them.

Remember, my friends, great majority of ignorant people live their little lives by virtue of the fact that they do not realize the larger life to which they are heirs. They have not yet reached the knowledge of the real identity of their true selves. The blame does not lie with the elders only the universities for instance are also responsible. Whatever their achievements in the purely intellectual field, they have failed us on what might be called the cultural front. There has been no effort, so far as I am aware to innitiate a movement of thought, to evolve an ideology, to work for the shaping of a culture, a religion on the lines chanted to us by that Sarvagna Lord Mahavira an all embracing one and

which shall conserve all that is best in the old, assimilate all that is good in the new and present a frame-work within which the soul of a nation, anchored firmly to its spiritual moorings, shall find the fullest opportunity for self expansion. This is their obligation to society.

Simply reading books, getting certain passages by heart and learning languages is not education in its proper sense but a few steps onward towards it. This sort of education converts into fanaticism. Nay !—real education calls forth the inner power from the man. It flings open the closed gates of new ideas and energies and thus make one a suitable instrument for revealing the excellences of harmony, purity, freedom, toleration and a sense for the services of humanity. From this education flow the currents of inventive genius and new ideas and thoughts. A man of this sort of intuitional education paints human life and society in the coloured beauty of the Divinity thus becoming a source of constant inspiration and harmony to the world so long he lives in flesh and blood.

If such a right faith once enter in our lives, we in this busy work-a-day world of ours will be able to change impotence to power, weakness and suffering for strength and happiness, pain and unrest for joy and peace. We must build our lives from within and we automatically attract from without. More spiritualized are the thoughts more subtle and powerful they become in their workings,

Knowing of the inner self is the secret of all success. Once you have known it you are sure to realize undreamed of powers and come in possession of unknown happiness. It is a fact that soul life relates us to the spirituality and the physical life relates us to the material universe round about us.

Physical being can be termed as husk and spiritual as corn. When the full corn in the ear is reached, there is no further use of husk. Hence all the physical relations will be of no use when that stage of spiritualism is reached.

Life continues though the form may be changed. Life is the eternal principle and always continues though the form of the agency through which it manifests be changed. Surely, once the individual has dropped, has gone out of the physical body, it commences again in some other form, for life is a continuous evolution, step by step and no more evolves in this process of birth, death and rebirth no sooner it reaches that last sphere of spiritualism.

In the modern world, the monistic ways of living and thinking have become so to say the universal fashion of the day. This monistic philosophy of life is not a recent invention, but there are many versions of it in the east as well as in the west. This sort of philosophy is the very instinct of the animal life. It evolves in degrees with the gradual evolution of life and finds its full-fledged developement

only in the human beings. The man acts according to the principles of it and this is justified by the fact that he is, by nature, a gregarious animal. In this monistic philosophy of life the gulf between the individual and the absolute remains the same. By the time it enlarges to such an extent that it becomes impossible to throw bridge over that gulf which threatens the very soul so ardently desiring for a pilgrimage to its Highest life. The eastern thought in order to leave a bridge, mended this monistic philosophy in right earnest while discovering the solution for that in spirituality. In this philosophy is the divine uplift of the soul however fallen it might be. It gives the soul an opportunity to be one with the Infinite. It reminds every soul that man is the prophet of his own destiny. Young friends, our aim should be to promote peace, progress and prosperity; but at the same time we shall have not to forget what Upanishad says, " Evolution proceeds from ignorance to knowledge, from knowledge to intellectual man which has to be developed into what is called spiritual man." The future of man does not depend on his physique, but on his mental characteristics It is only when such a developement is brought about, people could expect a free social order which I am sure will not only do good to an individual but to a nation as a whole. Today man aspires for that order but he will not be able to succeed unless he himself undergoes an inward growth. We have to fight for the new order within our own souls before we begin to

establish that in the outer region. It is the characteristics of our culture that it has acquired influence from everywhere but has remained same fundamentally what it was ages before. Today that character of Indian culture has been deserted rather it has ceased to be Indian. Remember, so long as we do not surrender that great treasure we shall be able to make contributions to the world.

Now a question will arise, why then our culture has always not been great? We must know the reasons for its success and failures. The reason of success lies in steadfast adherence to truth and control over one's soul. He who reigns within himself, rules passions, desires and fears, is more than a king. But, you will not be able to see the truth if you try to see it through the telescope of scriptures, public openions and dogmatic ideas and sectarian feelings, for all these enslave the soul.

Truth is not found in books, temples, churches, mosques or monastries, it lies in the heart of every person. He is saved who worships himself and minds nothing else but self. Truth, is said by Schopenhaner, as no prostitute that throws herself away upon those who do not desire her, she is rather so to say a beauty that he, who sacrifices everything to her, cannot even be sure of her favour. Truth is not Truth as long as it remains shrouded over by nusiance as fire by smoke. Once the cloud of ignorance is removed from the mental sky of mankind by the

indiscriminate diffusion of knowledge, lo ! the Truth will once more raise its stooping face. This thought of the sages and true saints, is an excellent one and has attained so much urgency and utility and won the golden opinion of the age that a universal cry for it is being heard to be arising from every province of human life, social, moral, political and religious, literary, industrial and economical. Yes ! Truth is believed to be bare and naked and that is why we think that it tends to reveal itself from top to bottom of life without keeping any part hidden or reserved. The ultimate triumph and victory of the Truth is a sure and certain fact.

Now if one loses control over his soul he will become a crucified animal and not a human being at all. This happens, whenever we donot care to ward off sufferings or our activities become unclean and corrupt in the society, there comes a decline and it is followed by a fall. We have therefore, to remember today to preseve fundamental values of our culture and care to see that our social orientation corresponds to the great ideals we profess. Let it not be a saying that we were more vigorous in proclaiming the ideals and less effective in practising them. True glory takes roots and even spreads, all false pretences, like flowers, fall to the ground.

We have brains and hearts to think. It is our duty to control ourselves from falling into worldly achievements

but canalise those fundamental principles of our glorious culture and see that they bring us a great future.

Two thing, viz...selfishness and lust for power generated fully in fear, distrust, prejudices and false superstitions in the world are today cutting the very vitals of human brotherhood and happiness Unless and until these are not thrown away to the winds, all talks of man's noble ideals and happiness are like casting pearls before the swine or crying in the wilderness. It is why, to our belief, humanity is still grooding in the mire of dissension and DISRUPTIO and left to suffer in the lacerated surrounding of divided objects It has to be uplifted to the level of Truth of real life of oneness saturated and sweet-scented with the flow of self-love and divided objects to be mended by the application of life-giving elexir of soul, the elexir of universal self-realisation, and to get avail of that elexir one has to forget the materialistic idea and remember the doctrine of self. Once it is done the inner power of a man will be realized.

CHAPTER XIII.

What Youth can do Today.

Today the youth is full of live interest in all the activities. It can help to build a nation as no other force can. Whatever the youth will do, the race too may and should eventually succeed in doing, for exceptional youth is the future type, the forerunner. The elders can give but only the young can act. But first youth should open the doors and the windows of his soul, and more carefully listen to the inner voice, that he may the more carefully follow 'the light that lighteth every man that cometh into the world'. And that he should remember the greatest greatness and the only true greatness in the world is unselfish love, service and self-devotion to one's fellow-men. India today stands for peace and her policy is to see that peace is brought to the world, but it is not enough to declare peace in the world and speak about peace or non-violence. We should try to live according to our ideals if we want to achieve anything concrete in the world. We cannot have peace devoid of peace within. At present we are devoid of this and that is why we are not able to build anything new but have tried to destroy what is old.

Surely the energy of youth can well be directed for the greater cause of peace. First of all character is to be built up as it is the one and only means of teaching. "Character is destiny". This maxim applies to all, to young and

old, to individual as well as to nations. With men of low character we cannot have a great nation. Life, character, is the greatest power in the world, and character it is that gives the power; for in all true power, along whatever line it may be, it is, after all, living the life that tells. This is a great law that but few who would have great power and influence seem to recognise, or, at least, that but few seem to act upon. We cannot build rightly with wrong materials. More than your intellectual ability or skill what makes you valuable to society is your devotion to a great cause. We have great natural resources, intelligent men and women and in addition we learn to work together with a spirit of dedication to the sacred cause, I am sure none can prevent us from achieving our goal. Our future destiny as a nation depends on our spiritual strength and not upon our material wealth. If we contemplate merely material things, as gold or silver or copper or iron, our souls, our natures, and even our faces become like them, hard and flinty, robbed of their finer and better and grander qualities If you recall to your mind the picture of a skinflint you will quickly find that this is true. He thought he was going to be a master: he finds himself the slave. Instead of possessing his wealth, his wealth possesses him. Goal of perfection cannot be achieved by the weak in spirit. The greatest asset of a nation is nothing but spirit and if we break that, we imperil the future of the people. If we develope that power of spirit, our future will be bright.

Nodoubt scientists, technicians and engineers are required for the industrial growth of a nation and the studies of it should not be devoid of moral values. Science is both knowledge and power. It has interest as well as utility. It is fruitful but it demands disciplined devotion to the pursuit of Truth. It developes in its votaries an attitude of tolerance, open-mindedness, freedom from prejudice and hospitality to new ideas But the dis-proportionate emphasis on science has become a causing concern. Scientists have now discovered means by which human life can be wiped off the surface of this plane Today the problem facing us is the problem of saving the human race from extinction which is of graver consequence.

If we choose rightly, the achievements of science may lead to such a degree of material wealth and abundance of leisure as has never before been possible. All this will only be possible when we achieve a revolution in the inner complusions that control us. India is nodoubt on the cross-roads today. Western scientific research has by its wonderful achievements cast its spell on all. One could not and should not escape its influence. Scientific progress too is a gift from the same nature who has bestowed all other things on us. To ignore it would be tantamount to turning our back on the path of progress. In fact our strength lies not in overlooking it but in controlling and harnessing it for the good of mankind. Science is wisdom consciousness is a greater wisdom; if there should come a

time when these two should be divorced from each other then hell would be let loose on earth. We Indians have well digested this fact and I am firm of the openion that she will come into full play in course of time and there is nodoubt that we her sons, shall once more be able to attain a pride of place in the world.

Training of the intellect should not be the only aim of education but it should bring grace into the heart of man. We can teach best by what we are than by what a magnificent possibility there is and what a great mission they have before them as we live in an age that hath more need of good examples than precepts. I believe that with affection, friendship and proper understanding youth and age can come together and help to create a wonderful programme for brotherhood and work for it. Brotherhood to all that we know in this country, brotherhood to all, superior and inferior, brotherhood to the lowly and the lowliest and brotherhood to the whole kingdom of nature by our tenderness, kindness and love for the animals, for the children, for the old and for the poor My wish is to see that the hearts of the young respond to this ideal and when they do respond, then India's voice of peace will be heard far more effectively than ever before. Youth can reshape the world, but first youth must themselves be reshaped. Will the youth of our country take themselves in hand to do this ? the answer to this is the key to the future happiness of our country and of the world at large.

CHAPTER XIV

A Word to My Young Friends.

Now there should not be any talk of frustration among the youth of the day They should have felt frustration during domination of the whites when there was no scope for Indian talent.

Today, the ball is rolling at your feet and you may send it wherever you like. I have no concern with politics, you may choose whatever form of government you think best but I want to save yourself from the annhilation and advance towards peace and plenty by your own exertions It should be the duty of everyone to feel himself or herself to be Indian first wherever he or she goes either to the highest or the lowest region of the world and think that he or she is an heir to that kind of Indian culture that has reached the highest degree of perfection and which has been taught to us by our saints and sages who have acquired that state of perfect knowledge.

Through self-introspection a youth is sure to find that what Bible says is correct. "It is not possible for a man to live by food and wealth alone, but by truth and goodness, work and recreation, affection and friendship, aspira tion and worship" "Not by food and wealth alone, but by the majesty of the oceanbreakers, the shimmer of moonlight on a calm lake, the flashing silver of a mountain

torrent, the exquisite patterns of snow crystals, the creations of artists" "Not by food and wealth alone, but by the fragrance of roses, the scent of orange blossoms, the clasp of friend's hand, the tenderness of a mother's kiss". "Not by food and wealth alone but by the visions of poets, the wisdom of sages, the holiness of saints the biographies of great souls." "Not by food and wealth alone, but by comradeship and high adventure, seeking and finding, serving and sharing, loving and being loved."

The man does not live by food and wealth alone, but by being faithful in prayer, responding to the spiritual guidance of Indian Savants, finding and doing the loving will of Atma now and eternally. I beseech of my friends to accept my brotherly advice to create an accomodative nature devoid of pride, selfishness, castigation, hypocricy and insularity infiltering instead kindness love and gratitude. Keep in mind what James Martineau have said, "To get good is animal; to do good is human; to be good is divine." By love I do not mean any natural tenderness, which is more or less in people according to their constitutions; but I mean a larger principle of soul, founded in reason and piety, which makes us tender, kind and gentle to all our fellow creatures.

Dear Brothers and Sisters, gratitude is one of the essence of life and one has to realize this before he or she can think of leading a happy life. Nothing hurts another

more than ingratitude In everyday life one has to do favours to others and likewise receive them Gratitude is the art of showing warm friendly appreciation for every kindness however great or small. Gratitude knows no limit, yet it is only human to ask everyman to allow no kindness remain unacknowledged; whoever he may be, your father, servant or anybody else Thus it is an essential thing in life that one should cultivate both at home and outside.

Hearts like doors, will open with ease
to very little keys
And don't forget that two of these
Are 'I thank you' and 'If you please'.

If, instead of a gem or even a flower, we could cast the gift of a good thought into the heart of a friend, that would be giving as the angels give. Gratitude is just a prelude to love, kindness and goodness. If only people would pay a little more attention to the following advice of John Wisley, what a different world it would be ?

Do all the good you can, By all the means you can.
In all the ways you can, In all the places you can.
At all the times you can, As long as ever you can.

Keep God in your heart, selfless service in your hands, truth and His name on your lips, keep the mind fully occupied, reduce sleep and tall talk, you are sure to have complete peace of mind and then taste the supernal happiness of life.

Way back to the pages of two thousand year's old history, we find that a man of peace was born who gave to the Westerners His inspiring message of love and peace for the suffering humanity Christianity has been a living force in the lives of millions of men and women and has inspired them to many nobler acts of piety, dedication and service. But when we take stock of the progress of man across the pagent of history, the rise and fall of empires, the clash of arms, the devastation and destruction following in the wake of wars, gross pursuit of materialism, the ruthless struggle for existence of the vast millions, innocent victims of hunger, disease and poverty, racial hatereds, we become painfully aware of the failure of the Christ's sermon on the mount in which was exemplified the gospel of love, truth and peace; the failure of the christian nations to live upto the ideals for which Christ was crucified. With all the achievements in the world of science resulting in the conquest of the forces of nature and harnessing of the Atomic secrets, man has become robot, spiritually incapable of directing the vast forces placed at his disposal for the good of suffering humanity.

In our own country two thousand five hundred years ago there moved a great soul (Sarvagna Lord Mahavira) who had acquired the highest and the perfect knowledge and who gave us the gospel of love, truth, non–violence and peace. Lord Mahavira took over the torch of knowledge

from place to place and taught the whole of humanity to practice His teachings of truth and non-violence and to dedicate one's life to the cause of the upliftment of each and every human soul. Let us therefore as inheritors of the great spiritual legacy, work for the great transvaluation of values and rededicate ourselves in our own humble way towards the ideal of international conviviality. Let us also reiterate the ideals for which we stand Let us advocate the establishment of a free world state based on the principles of liberty, equality and justice. We do believe that in such a state of the world, man should owe allegience not only to a particular nation but to all humanity, a duty not merely to a particular individual but to the whole of mankind.

Friends, I am not a teacher, only a fellow traveller purveying to you all what I have found on self-introspection to be an anodyne to enfranchise us all. We have to make our choice --- shall we give up what is ours ? If there is any society in the world, it is the Indian society which, through the ages, centuries, has been able to adapt itself to changing conditions, without giving up its fundamental position --- we should be foolish to throw away that heritage. Youngmen should remove from themselves the talent of turning men into ridicule and exposing to laughter those, one converses with, which is the gratification of little minds and ungenerous tempers as with this they cut themselves off from all manner of improvement.

My young blood friends ! labour and improve the time. In youth our steps are light, our minds are ductile, and knowledge is easily laid up. But if we neglect our spring, our summer will be useless and contemptible, our harvest will be chaff and winter of our old age unrespected and desolate. We must pay heed to the voice of prudence - - - a lodestar for us all of Acharaya Tulsi, a saint of great erudition of the day, to give a death-knell to malignity and narrow parochialism and to follow the path of piety, broadmindedness and virtue. We must pay the price and not take to ourselves as a matter of course for whatever we have received more than others in health, in talents, in ability, in success, in a pleasant childhood, in harmonious conditions of homelife, must render in return an unusually great sacrifice of our lives for other lives. We must exert ourselves honestly for the livelihood bearing in mind the advice of William Pen, "No pain, no balm; no thorns, no rose; no gall, no glory; no cress, no crown."

CHAPTER XV

The Riddle of World peace–western idea of Asiatics. When can the world peace be really Achieved ?

At present everybody's attention though in appearence is diverted towards peace. All are agreed that this is a very crucial problem, which dominates all others. In fact desire for world peace has never before been so sky rocketed among the common people as it is to day; yet the same common people have lost all charms of peace due to the way in which their politicians and statesmen are heading for it. It is for certain that repeated wars and post–war behaviour of the different nations have given rise to incredulities as to the sincerity of any of them in respect of their aim for peace. This falls true as people hoped for happiness after the first world war through League of Nations but their hopes remained hopes and the problems plagued since 1914 turned out to be more complicated and the second world war dawned. Out of the last war everyone hoped for some kind of peace, but to the surprise of everyone war's after-math brought only the beginning of a new pattern, not of peace but of power. In short, world lay crippled in fragments and was farther than ever from finding its way to anything concrete for the DESIDERATUM of peace.

Today the human generation is indeed passing through great crises, and the immediate cause for it is the immode-

rate greed for wealth is the struggle for power between national blocks having in possession or likely to possess; the means of mass exterpation In simple words the human race is much threatened by misfortune which have been brought by human volition, by the passions of many and the decisions of the few. Thus many have come to feel that nothing can be done to avert the plunge towards ruin, because all the big powers are trying to solve the crises by merely devoting their entire energies to the question of who shall tyrannize over whom, who shall completely destroy whom. None will ever lack in realizing that the politics of the present so called rulers of the world is power politics and it is a laid down maxim that power politics is the politics of war. Today the two blocks may be likened to two scorpions in a bottle, each capable of killing the other, but only at the risk of his own life.

The basic fact is that the time in which this may happen is short and if a danger of war is to be lessened every one should vanquish. The hydrogen bomb must be considered not as a media of victory but solely as an engine of distruction. No good can come of the wrangles in which both the blocks at present indulge. Those will only lead to the point where they will say, 'Let us be done with bragging and put the H. bomb to the test.' And such act is suicidal. Both should meet without hostile feelings and mutual distrust which causes the difficulty, then only ruin

can be averted. It should be the duty of each and every human soul to give help, wisdom and resourcefullness each can muster to attain the goal and wade in that attempt as fast as possible 'cause the atomic clock tics faster and faster.

The principal post-war activity of the leading politicians has been the cynical buffeting of peoples territories with interest only of liberal drafting, however conflicting of power. To day politics resembles a dish of food served at a majestic banquet. It is mainly composed of brain, seasoned with deceit, salted with hypocricy, peppered with cunning, dressed with jealousy and all highly flavoured with the essence of selfish diplomacy. A most unpalatable mixture for the simple honest man. The age of virtuous politics is a past, and we are deep in that of cold pretence. Patriots are grown too shrewed to be sincere and we too wise to trust them. Looking to what is happening in various countries, it is very difficult for the common people to keep faith in the sincerity of the politicians of the world when they talk of peace The politicians, once they have sufficiently grabbed the power, they with all their hearts strive, for creating a scheme which would be a continual protector of the existing conditions no matter how much irresolute and inequitable it may be. This is not the way to establish peace. Not a single exploited nation now-a-days be made to yield to eternal domination and further exploitation under the pretext of

peace It must not be forgotten that many nations of the world are still thinking of escape from such domination; to them the present era is faced with not only the menace of totalitarianism but also the real pestilence of imperialism. They have every right to tell them to limit their desires to the minimum and thus desist from further extortion

It is the birth-right of every man to see that one should not be subdued by force or otherwise and that is why there must be a bold man to bring to light openly those who disregard the fundamental rights and charters of freedom. So, what India says today is right and not a synthetic truth but a genuine one. What wrong is there, is surprising. Answer can be found by looking to the remote past and distant future and unfolding of human affairs according to the Western concept has been that future should be solely for the Westerners and the Asiatics should fulfil their function by ministering the advancement of the West. Westerners see the Asiatics as weeds, plants and animals and not as men of equal status to themselves, they see something infra-human and white people treat them as if they do not possess any human rights. The shadow of this thought was well established by the droppings of atom bombs on Hiroshima and Nagasaki and that too when the Japanese defeat was completed and when she had already headed for peace These Lords of creation of civilisation and humanity not even

cared to inquire the justification of throwing of the atom bombs under international law. Why should they ? When they take the Asiatics as offending Vermis only to be exterpated ?

But the end of the second world war brought the warmongers to their senses and that they have now begun to recall to their minds the words of their ancient historians, "No Hindoo was ever known to tell an untruth, no Hindoo woman ever known to be unchaste." And even today where can be found the chaster women or milder men than in India ? The undisputable fact is that India has the oldest, grandest and greatest immortal epics of the world – Her epics and other religious works have opened to the present generation the secret what was India in those days and how much she was advanced in civilisation and how great her culture was.

The warmongers have now clearly understood in their heart of hearts that neither the invention of the atom-bomb nor of the hydrogen one has ever been successful in establishing peace. And that time is fast approaching when we should think and that too as fast as possible to save the civilisation before it has reached to complete disaster that if we fail to overcome the discord between the power and spirit, we shall be destroyed by the forces which we had the knowledge to create but not the wisdom to control. In order to surmount this crises, the Westerners have now

turned to Asiatics for a way out and to be more frank they now feel India has acquired highest ideals of spiritual life and has studied many different and difficult problems of it, as well as the way in which she has solved so many intricate problems of the past, they have now begun to visualize the fact that the worthy place for a stable peace in the world shall be the plains of peaceful India and not the battlefields of either Europe or America.

The simplest solution lies fundamentally in the change of hearts of everybody -- the politicians, statesmen and the common people too. Then an uniform approach should be made not individually but by each and every member of the international society simultaniously with uniform vigour and will, in the right direction to achieve the right kind of peace. First of all it is necessary to know what is peace. A deep interior meaning underlies the great truth, "To be spiritually minded is life and peace." Today many run about in pursuit of peace but we see them weary in mind, body and soul; ofcourse they have not found peace and they never will find it at all. Peace lies not in the external world, it lies within one's own soul We may travel in different avenues in pursuit of peace and seek it through the satisfaction of bodily appetites and passions. It will always be just beyond our grasp. On the contrary we try to satisfy our bodily appetites and passions according to the promptings of the soul within will the higher forms of

happiness and tranquility enter our lives. Failing this, will disease, suffering and discontent enter in.

No sooner one enters this higher realisation of happiness he has nothing to fear but one will always be buoyant and exhilarated by reason of this inflowing tide. Of him it will be true, "No weapon that is formed against thee shall prosper, there shall be no ill coming nigh thy dwelling, thou shalt be in league with the stones of the field and the beast of the field shall be at peace with thee." It is also when we realize our oneness with our soul that we become calm and quiet, undisturbed by the little occurrences that before so vex and annoy us We are not disappointed in people for we always read them aright. A power is thus created which enables us to penetrate into their souls and see the underlying motives that are at work there

Here a word to my friends will not be out of place. You will fare better and will think for more of yourself, always to see and tell the truth rather than to give yourself up to any semblance of it. As soon as we read people aright we will be many a times unfair to our friends—as we come in harmony with the peace and tranquility of our self, evil reports and apparent bad treatment either at the hands of friends or of enemies, will no longer disturb us. When we are conscious of the fact that in our life and our work we are true to that eternal principle, of right of truth, of

justice that runs through all the universe, that unites and governs all that always prevails, then come what may nothing is going to disturb our true tranquility

Now a question arises that people in ancient times were happy. Why are we not now ? The laws governing all things are the same today as they were then. May I say that we are unhappy because we have forgotten our own self and gone completely under the crocodile grip of money, greed and selfishness thus closing the gates through which happiness might enter No sooner we have attained that stage of peace, we become so to say the magnets to attract peace and happiness from all sources, when only we shall be able to give it forth to others. We can in this way become such perfect embodyments of peace that wherever we go we shall be continually shedding black monks, We Indians, are for peace and shall always stand for such a kind of peace which gives confidence in future and not for peace as per materialistic idea leading to the peace of fear in the terms of the Westerners, as spiritual thoughts are instilled in our blood since time immemorial by our saints and sages who had attained the highest degree of perfection. Sure and stable peace is above all a probleme of spiritual unity and high moral attitudes among the masses of the world regardless of race, creed or colour. Morality being a 'current' necessary for the existence and prosperity of a nation.

While endeavouring our utmost to overcome the present crises we should not minimize the wise teachings

of our divinely inspired Acharaya Tulsi the torch bearer of real Janism — — — the present head of Terapanth (the reform side of Jainism); He says, "First of all men must transform their behaviour if at all they wish to avert the dangers of complete annihilation." "Men will have to improve their morality;" next He enjoins, "To observe complete Ahimsa, limit their desires to the minimum and stop exploitation and extortion." This is the important exigence today and if humanity makes this effort, surely, there would be a purer and more spiritual race in the offing which alone can think universally and save the world from regressing.

None can deny world peace and world brotherhood not a high noble aim and to achieve it individuality should be improved. Now people want the peace of Righteousness and Justice and not the peace of exploiters — — not the peace of merely maintaining any particular statusquo — — not the peace which can only give rise to bloodshed but the peace which can give genuine tranquility rolling everywhere in their within as well as without that is in their external relations. It will not be so easy for these arrogant Lords of the creation of civilisation to adjust themselves or rather adjust their thoughts and actions to this theory and that too after so many years of their supremacy. It is a fact once morality is improved we shall not have to worry much about standard of living because spirituality itself will

bring in contentment. India with all her cultural heritage is destined to play a noble role in the establishment of the world peace. Indian culture whose basement is so well cemented with Ahimsa and Truth is sure to bring a social order and internal peace in men's hearts which alone can give real peace and happiness to the world. "India has the good fortune" as Renoe puts in, "To be the repository of the noblest spiritual tradition, the only one in the whole world which has been alive throughout the centuries,"

In these difficult and trying times it has been a thing of abysmal pleasure to see that India has carried itself with great care and dignity and has in the face of severe odds stuck to its principles namely that of maintaining peace in the world by peaceful methods. In doing this, India has opened up a new chapter of international compromise, understanding and accomodation in the arena of world politics, from a stage, at which every country looked upon her neutrality with distrust and suspicion, India by the honesty of her intentions and with sincerity of the purpose, created such a wonderfull atmosphere, that she became the world's natural peace-maker, and today her neutrality has not only been vindicated but is now being advantageously utilized to bring about international reapproachment.

Today, India stands in the unique position of being the purveyor of peace to the war-torn world, which again

and again looks to India for inspiration and guidance, why is it so ? 'cause it is the gentle dew that falls unseen and unheard and yet brings into blossom the fairest of roses, has been the contribution of India to the thought of the world silent, unpercieved yet omnipresent in its effect, it has today revolutionised the thought of the world. India with her best culture, its own religion, its own philosophies and its unique leaders, it may very well be the pivot on which the history of Asia, nay ! of the whole world swings.

This is the time for India to overflow the world with its spirituality and philosophy. Love must conquer hatred, materialism can never conquer miseries and materialism itself: "Armies," as Swamy Vivekanand puts it, "when they attempt to conquer armies only multiply and make brutes of humanity." Today the Westerners have searched every corner of the world and have found no respite. They have drunk deep of the cup of pleasure and found it vanity. The Westerners, going through the words of Dr. Heinrich Hensoldt of Germany: "Apart from the material progress, or more outward developement which the Hindus had already attainded in times which we are apt to call pre-historic as evidenced by the splendour of their buildings and the luxuries and refinements of their civilisation in general, it would seem as if this greatest and most subtle of Aryan races had developed an inner life even more strange and wonderful; let those who are imbued with

prevalent modern conceit that we, Westerners have reached the highest pinnacle of intellectual culture, go to India; Let them go to the land of mystery, which was ancient when Great Alexander crossed the Indus with his warriors, ancient when Abraham roamed the plains of Chaldae with his cattle, ancient when the first Pyramid was built; and if after a careful study of Hindu life, religion and philosophy, the enquirer is still of opinion that the palm of intellectual advancement belongs to the Western world --- let him lose no time in having his own cranium examined by a competent physician," are now convinced that what they want is spirituality to preserve them as nations and not the physical gains. They are waiting for --- they are eager for the messages of the great saints and sages of India. They want to become thread bare with the spirituality India has developed, hence there should be an inflow of spirituality in the West. Today the whole of the Western world is on a volcano which may burst any time --- go to pieces at any time. I say the one and only condition of an awakened and vigorous Indian National life should be to instill spirituality and our philosophy over the waters. For, all these, we Indians should get ourselves thoroughly prepared and that moral and spiritual regeneration should like charity, begin at home, before being converted into an exportable commodity because we shall be judged not by the creeds we profess, the lables we wear, the slogans we shout, but by our sacrificial work and our brotherly outlook

and for this we should first of all get the spiritual consciousness by withdrawing our minds from the sensual objects and fixing them at the lotus feet of the Lord who is ever shining in the chambers of our hearts. Lord Mahavira stood for a spiritual experience in which "All selfish craving is done with, and with it all fear, all passion." It has been explained to us by Lord Mahavira, the way to this goal is the moral way, and the moral discipline embodied in the four-fold path ---- GNAN, DARSHAN. CHARITRA AND TAPA. So, merge within, by practising silent meditation, bask in the sunshine of divine life. We shouly apply the oil of selfless service, wear the raiment of purity, plunge deep rather dive deep into the divine source, swim freely in the ocean of Atmic Triveni. float in the Divine river of joy, tap the source, march direct towards the fountain head of Divine consciousness -- Atma (Soul) and drink the Nectar; give up all sorts of fears, cares, worries and anxieties. We should rest in the ocean of illumination. If desires and cravings try to hiss, we should destroy them by the Rod of Vivek (wisdom) and by the Sword of Vairagya (apathy). Keeping these two with us always we are sure to save the whole humanity from catastrophe.

Remember friends ! Shanti (peace), Santosha (contentment), Satsanga (intercourse with pious men) and Suvicharas (good thoughts) are the four sentinals who guard the

domain of Moksha (ultimate bliss). That contentment is the richest treasure, peace of mind is the rarest jewel, truthfulness is the best friend. That which elevates a soul is the real Dharma (religion). The best way to peace is the removal of greed, selfishness and passion. Hence I should boldly say, "What India's Acharaya Tulsi showing today is the right way through the channals of Anuvrati Sangh. Its aim is to make a model organisation based on the twin principles of Truth and Non-violence seeking a world brotherhood – a fair social order – a happy restraint and self-effacement In other words to advance a condition in which this world, which is spiritually so barren, may begin here and there to blossom as a rose. Anuvrati means a change based on one's own understanding, which should begin through one's own heart and should develope one's entire being, loyal to the truth that is realized within one's own self. One should not worry of future 'cos the power, one will attain to by the developement of one's inner self will be sufficient to make one a peaceful contented happy being".

The motto of this movement is

संयमः खलु जीवनम्

which means "SENSE RESTRAINT IS THE STUFF OF LIFE".

The Divine Acharaya further enjoins, "to throw away fear rather blow away the slavery of fear." "Fear is every-

where, fear of sickness, fear of starvation, fear of wealth and last of all fear of death; To live in continual fear means loss of everything" "To do away with fear is to know one's own self and its powers and to use them wisely in the right direction." If this habit is cultivated one is sure to go on gathering such a strong spiritual power which will make one fearless, strong and courageous rather than an embodyment of weakness and a creature of circumstances.

Cream always rises to the top, it rises not simply because of its lightness but it is the nature of cream to rise. Such is the case with the soul. The nature of soul is to rise but it can only do so when the burden of worldly passions and desires connected with it is lessened. Nodoubt Faith is needed to achieve that supreme power. There is nothing firmer, surer and safer than faith in the right path which is a sure liver of success. When this faith is rightly understood and rightly made use of it becomes a force before which nothing can stand.

Materialism leads to passimism. Knowledge of spiritual power working every where and for righteousness, leads to optimism. Passimism takes us to weakness while optimism takes us to power. An optimist not only outrides every storm but faces it with the same calmness and serenity as he faces good weather. He does not care for the results as he is fully aware that to be one with the soul brings

him peace, a full, a rich abiding peace – a peace that makes the present complete and future secure. Rejoicing gladly unto the soul of pure delight he will chant,''

"I stand amid eternal ways,
No wind can drive my bark away.
Not change the tide of destiny."

CHAPTER XVI.

Who has the Right to Talk of Peace ? And who can show the Right way ?

Situation, as it exists today only the true Jains have the right to talk of peace as their principle of Ahimsa (non-violence) and Satya (truth) is the only PANACAE for a secured world peace. Lord Mahavira propagated these principles for the benefit of the humanity, then who else should have the right to talk of a peace than the true followers of Tirthankara Mahavira ?

Here flashes to my mind the Tulsian lesson of the day which will surely like a gun act as phagocyte to the road of peace "The world today is under the influence of unhappiness and distrust," so says this young perspicacious Sant Tulsi, (the ninth acharaya of Terapanth, the reformed side of Jainism) "because people today are improperly governed, these are improperly governed because no amount of lagislation can take the place of the natural order provided by the family; the family is in disorder and fails to provide the natural social order, because men forget that they cannot regulate their families unless they first regulate themselves; they fail to regulate themselves because they have not rectified their hearts, that is they have not cleansed their own souls of disorderely desires; their hearts are not rectified because their thinking is insincere, doing very little justice to reality; their thinking

is insincere, because they let their wishes discolour the facts and determine their conclusions instead of seeking to extend their knowledge to the utmost by investigating the nature of things impartially." "Let men seek impartial knowledge and their thinking will become sincere; let their thoughts become sincere and their hearts will be cleansed of disorderely desires, let their hearts be so cleansed and their own selves will be regulated, let their own selves be so regulated and their families will automatically be regulated, not by virtuous sermons or passionate punishments, but by silent power of example itself, let the family be so regulated with knowledge, sincerity, morality and example and it will give forth such spontanious social order that the successful government will not be a thing of the past but a feasible one of the present." Let the state maintain internal justice and peace, ultimately the whole world will be peaceful and happy.

These anodyne Tulsian teachings bear a message of deep wisdom. Peace must begin as it will end in the hearts of men. Treaties and laws only create an artificial peace. Peace comes only as a result of sincere desire and this desire springs only from the conviction and faith of men of goodwill. We must, with clear minds and clearer faiths, set about to discover, what obstacles are there which might hinder the progress of peace.

A cursory apraisal of the present situation will bring

out the sad fact that suspicion and mistrust still govern the relations of all the diplomats; all are aped with narrow parochialism. Not everyone, in spite of protestations of amity and goodwill, is ready to give greater consideration to the general welfare of the world as a whole over and above the immediate advantage of his country. Thus it is clear that the dangers of Chauvinism and Jingoism have not been conquered and still constitutes a threat to the security of every one. It seems, cynical hypocrisy is still poisoning the atmosphere of the conferences presumabely meeting simply dedicated to the ideals of peace, brotherhood and justice.

If states are peacefully governed, the system of diplomacy which is a sad relic of (our) Machiavellian past must give way to a kinder and truer one People living under such a harmonious government will surely bring out men of broad vision and deep understanding. If we really wish to have a harmonious government, we all have to fight against ignorance and factors that work towards man's misery and suffering. These are actually our defences for peace Since we know very well, nay, we all see through our own eyes that might cannot completely preserve peace and armed forces with happy citizens of the world bound together by the common denominator of basic human needs and their urgent fulfilment.

Here the words of Daniel Webster comes to my

mind which say, "No government is respectable which is not just; without unspotted purity of public faith, fidelity and honour, no mere forms of government, no machinary of laws, can give dignity to political society." Again if we aspire to establish a welfare state, for many years to come, the government dedicated to the cause of nation's good and the governed must together weave the warp and woof of the national fabric, and their cooperative endeavour will surely determine its pattern, texture and strength.

Today India's theme is peace, justice, progress and happiness......Peace by means of peace and not peace by means of war I say these can be but empty words when mouthed by men who donot mean them Indeed, as such they are abstract ideas and only we, men give them reality. The old protagorean philosophy of Homo Mensura......, man is the measure of all things..... remains true. Today India's most revered Acharaya Tulsi also enunciates "Men must be harmonious and true amongst themselves or there will be no peace; men must in themselves be impartial always cultivating probity and candour or there will be no justice; men in themselves must have the upward looking attitude with Right faith in the Right direction or there will be no progress and men must themselves refrain from veneration, tenderness, insularity and aspersion with recremination or there will be no happiness."

GLOSSARY OF THE DIFFICULT WORDS.

A'batons Rompus (f). By fits and starts.
Abridgement. Aprecis.
Abstruse Hidden.
Abysmal. Having no end.
Ad Libitum (l). Free will
Admonition. With caution.
Aesthetic. Pertaining to beauty in art.
Alpha and omega. The begining and end.
Annotators. Those who comment.
Anodyne, Anything which softens the sense of misfortune
Apertura (l) An opening.
Articulates. Speaking with enunciation
Aspersion. Charge.
Astral. Pertaining to stars
Athwart. Against.
Atonement. To repair a wrong.
Augur. One who fortells future events.
August. Grand.
Averred. To affirm positively.
Averse. Unwilling.
Avant-Propos (f). Forward

B.

Bane. A cause of worry.
Beatitudo (l). Happiness of the Highest order.
Bias. A Partiality.

Bivouac. Resting Place.
Black Monks. Benedictions.
Blandly. In Polite Manner.
Bone of Contention. Canse of Dispute.
Bonne Fortune (f). Good Luck.
Bragging Boastful Language.
(Within) A Brief Compass. In A short form.

C-

Calligraphy Art of Beautiful Writing.
Candour. Impartiality.
Cardinal. Of Primary Importance
Carte-Blanche (f). Full Authority.
Castigation. Criticize Severely.
Categorical. Absolute.
Catholicity. A Universal Quality.
Catholic Polity. A Constitution of state of universal nature
Centre to the Circumference. Important Pivot.
Chaff. Worthless Matter.
Chaotic. Confused.
Chauvinism. Nationalist Militarism.
Choler. A Bile, Anger.
Circumduct. To Nullify.
Cleavage Difference of opinion.
(In a) Cleft Stick. On the Horns of a Dilemma.
Clement. Merciful.
Codices. Scriptures.

Cogency. Compelling.
Cognition. To Know Recognize and Concieve.
Cognized. Percieved.
Coherent. Connected.
Collocation. Arrangement.
Compendious Comprehencive.
Congruity. In Accordance.
Conviviality. A Spirit of Brotherhood.
Corporal. Disciplinary.
Cranium. Brain.
Criterion. A Guide.
Contentum. (I) Contents.
Crucifixion Act of Crucifying.
Curriculum. Course,
Cursory. Hasty.
Cynicism Opinions.
Cynics. Those who Believe in Rigid Self-Control.

D.

Daft. Foolsh.
Deference. Regard or Respect.
De Nouveau (f) Again.
Destined to cut a Figure. Destined to come in Light.
Disruptio (I). Act of splitting.
Diurnal, Daily.
Ductile. Easily Influenced.

E

Edify To Provide with Moral Instructions.

Ego. Self-Conscious Subject.

Elaborate. Complete in Every Detail

Elation. Elevation of Spirits.

Elemental. Primal.

Enoding. Solving.

Enow. Enough.

Entities. Things Complete in themselves.

Enunciate. To Proclaim.

Equanimity. Steadiness of Mind.

Equipollent Equivallent

Esoteric for The Initiated only Secret.

Exemplify. To Illustrate with Examples.

Excruciating. Very Distressing.

Exigence Pressing Necessity

Exordium. The Begining

Exposé (f) Summary.

Expository. Such Remarks to Make Clear

F

Facile. Easily. Performed,

Factitiality. Artificiality or not Natural.

Fatalism. Belief That all events are predetermined by the Arbitrary Decrees of God or Fate.

Faculty. Special Aptitude.

(To) Feel the Pulse of. To Know Someone Carefully or Deeply.

Flatus (I). Inspiration.
Flinty Hard.
Flout. To Treat with Contempt.
Frail. Delicate.
Fructify. To Bear fruit.
Fulcrum. Support.
Fusion. A Coalition.

G.

Gesticulation. To Express Forcefully by Gestures.
Get Kinks out of One's mind. To Rid one of mental Irregularty.
Goitre. Swelling of the part of the Body.
Gregarious. Living in herds.
Grind the axe of. To Toil at a Difficult task.
Guinea Worm. The Parasitic Worm.
Gymnosophist. An Indian Specially A Jain Ascetic Moving Without Clothes.

H.

Hades. Hell
Hoi-Polloi (I), The Masses.
Hot Waters. Troubles.

I.

Imbued. Instilled With or Filled With.
Indelible. That Cannot Be wiped Out.

Indoctrination To fill the mind with A Particular Doctrine,

Inert. Inactive.

Infallibility The quality of not Going Wrong in Faith and Morals.

Ingest To take in.

Inimicus (l) Enemy; Hostile

Innate. Inherent.

Insatiable. Impossible to be satisfied

Insularity. Narrow Mindedness.

Intuition. Faculty of Consciousness Directed by instincts.

Invidious. Envious.

J

Jingoism. A Militaristic spirit,

K.

Kernel. The essential point.

L.

Labyrinth of sophisms. Anything resembling in its intricacy of an Ingenious but Fallacious Argument.

Lacerated. Deeply Grieved.

Lapse. To Err or sin.

Latitudinarian. Broad minded *in views and principles.*

Latria (l). Supreme Worship

Lexicons. A Vocabulary.

Liason (f). Close Link Between.

Lodestar A Guiding Ideal.
Loose the thread of the plan. To Loose the Continuity.

M.

Machiavellian. Ruthless in the Pursuit and Maintenance of Power

Magister. Master.

Magnify. To Increase To Augment.

Manes The Shades of the Family Dead.

Mediocrity. Of Being Below the Average.

Menial Inferior; Subordinate

Metaphysics The Study of the Ultimate Problems and Principles Behind all Beings and Knowledge.

Meticulous. Scrupulously Exact.

Misanthropic. Hating Mankind.

Mollify. To Soften or to Pacify.

Monistic. Relating to the Belief Developed from A Single Principle.

Mundified. Purified.

Mutable. Changeable.

N

Necropolis. A Cemetery.

Niche (f). A Position Corresponding the Kind of Ability A Person has.

Nomenclator. A Person who Gives A Name.

Novennial. Of Nine Years.

Nuisance (f). That Which Causes Hindrance.
Numerary. Pertaining To a Particular Number.

O.

Obdurate. Stubborn.
Oblations. Pious Donations.
Obsequiosus (I). Obedient.
Obsolete. Antiquated
Onerous. Burdensome.
Opiate. Not Alert.
Opinionated. Unduly Obstinate in one's Opinions; Unpursuable.
Opuscule A Short or Minor Work.
Ordination. Conferring Of Holy Orders.

P.

Pagans. Persons.
Paian (I). To Sing in Worship.
Panacea (I). Universal Remedy.
Pantheism. Identification of God With the Universe
Paradoxical Statement Contrary to the Received Opinion.
Parochialism. Narrowness of Opinion.
Pellucid. That Which is Easily Penetrated.
Perennial. Not Coming to an End
Pestilence. Fatal Epidemic
Pew; Puie (f). A Raised Seat.
Phagocyte. That Which Prevents Infection,
Pharisaicalness. Quality of Being Hypocrite.
Philanthropy. Love of Mankind.

Philological. Science Relating to the Structure of Language.

Phlegm. Thing Ejacted while Caughing.

Phthisis. Pulmonary Consumption.

Poppycock. False and Made up.

Probity. Uprightness; Incorruptibility.

Prophylaxis. Preventive Medicine

(To) Pull One's Weight. To do all that can be expected of one.

Punctilious. Very Careful and precise.

Pursy. Short, Stout and wealthy.

Put One's Best Foot foremost. To do One's Utmost.

Q.

Queer Someone's Pitch. To Spoil Someone's Plans.

Qui Vive (f). On the Alert.

Quoad With Respect To.

R.

Raiment. Clothing.

Rake Up. To Bring to Light.

(To) Ram Down A Person's Throat. To Force Someone To Accept Something Against His Will.

Ramifyng. To Divide Into Branches.

Rancorous. One who hates Malignantly.

(To) Range Oneself. To Put Oneself in a Certain Group.

Recremination. Retorting with Counter Accusation.

Refulgence. Shining.

Refutation. To prove falsity,
Regimen. Prescribed Diet and Habits.
Regressing. To Move Backwards.

S.

Saint of Mettle. A Saint of Courage.
Salacious. Lustful.
Sacrilege. The sin of Profaning Sacred Things.
Sanctifying Intended to Increase Holiness.
Sanctity. Saintliness.
Sans Exception (f). Without Exception.
Sceptics. Person who Questions The Truth of Religious Doctrines.
Scribe. A Writer.
Senescence. State of Growing Old or Grey.
Sentient Capable of Feeling.
Sixes and Sevens. In Confusion,
Skinflint. A Miser
Sky Rocketted, So Much More Heard of.
Speck. Small Spot.
Spurious. Not Genuine
Stoical. Showing Great Powers of Resisting Pains, Hardships and Temptations.
Stagnation Inactiveness
(To) Stomach. To Endure or Tolerate.
Subtle. Very Minute; Rarefied.
Subvention. The Act of Supporting.

Sustinere (1). To Uphold.
Synoptic. Affording A Summary.

T.

Tabernacles. In the Tissues.

Tending. Attending; Help.

Theology. Any Particular System of Knowing Nature. Its Attributes Relating to man and Universe.

(To) Throw Cold Water on. To Make one Disheartened.

Titualistic. Only In Name.

Took the bull by the Horns. Faced the Problem Boldly.

Transcendent. Of Supreme Merit.
Turbulent Insubordinate.

U.

Unmapped Country Within Oneself. One of much Ignorance

Unsophisticated. Not Adulterated; Simple.

Uttariya Vastra. Outward Covering of the Body of an Ascetic

V.

Vanquished, Conquer.

Veneration. Profound Respect.

Victuals Food and Drink Provisions.

Virtuosus (1). Virtuous

Volition. Act of Willingness.
Voracity. Greediness.

W.

Wane. Decline.

(To) Wash Hands off. To Severe Connections.
Whiff. A Slight Amount of Air.